

A  
DISCOURSE  
OF  
*Church-Government :*

Wherein the  
RIGHTS of the CHURCH,  
AND THE  
SUPREMACY  
OF  
*Christian PRINCES,*  
ARE  
Vindicated and Adjusted.

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*The Second Edition Corrected.*

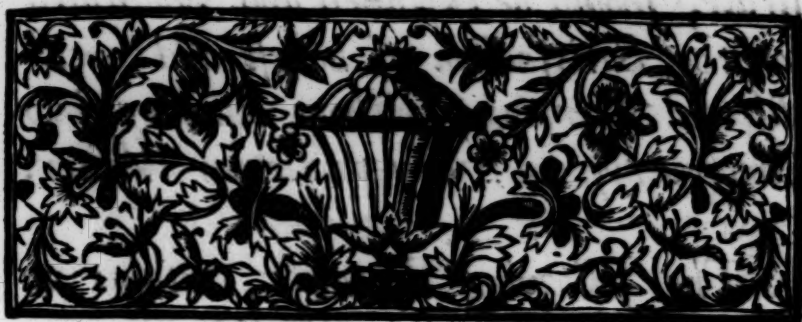
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L O N D O N :

Printed for Timothy Childe, at the *White-Hart* ; Robert  
Knaplock, at the *Bishop's-Head* ; and Richard Wilkin, at the  
*King's-Head* ; In St. Paul's Church-Yard, MDCCXI.







T H E  
P R E F A C E.



*Several Books having appeared of late Years, wherein either the Rights of the Church, or the Supremacy of Christian Princes, or both together have been invaded, it was thought convenient, that something should be Published, wherein the Grounds, on which the CHURCH of ENGLAND ever since the Reformation, and other ancient Churches before the Papal Usurpation, have at once maintain'd their own inherent Rights, and the just Prerogative of the Civil Magistrate,*

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## The PREFACE.

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*strate, should be explain'd and vindicated for the Satisfaction of honest and well-dispos'd Persons, without entering into Controversy with any particular Writer.*

*The following Treatise contains an Account of the Constitution, Government and Rights of the Christian Church, chiefly as they are describ'd by the Scriptures, and the Fathers of the Three first Centuries, whose Sense I have represented for the most part in their own Words, to avoid Mistakes. This I have always thought the best Method of discovering the genuine Sense of the Scriptures, to compare them with the Practice of the first Christians, who had far better Opportunity of acquainting themselves with the Judgment of the Apostles, than we can pretend to at this Distance; and can't generally be suppos'd in those Times of Danger and Persecution, when there was no Motive to profess Christianity but the preserving of a good Conscience, to have wilfully corrupted, or deviated in any respect from the Divine Oracles.*  
*And*



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## The PREFACE.

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*And if any of them should be thought to speak sometimes with less Caution, or to carry their Expressions higher than might have been wisb'd, as the best Men in the heat of Disputation, or at other times thro' too much Zeal often do, all candid and impartial Readers will easily be perswaded to make a just Allowance for it.*

*To continue this Account after the Church was taken into the Protection of the Civil Powers, to vindicate the Supremacy of Christian Princes, and to adjust it with the Rights of the Church, as the Subject leads me to do, will require another Book: This, if I have Opportunity, and be not prevented by some abler Hand, which I shall be glad to find, may perhaps follow in a convenient time.*

*What is here Publish'd, I submit to the Christian Reader, and shall always be ready, upon better Information, to correct any thing wherein I have been mistaken. And if this Discourse be found to contribute any thing towards the putting a  
Stop*



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## The PREFACE.

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*Stop to those Erastian and other licentious Principles, which are too rise, and have been too much countenanc'd by some among us, I shall think my time well bestow'd.*

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THE

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A  
DISCOURSE  
OF  
CHURCH-GOVERNMENT.

*The Introduction.*



SCARCE any thing in Religion has been more mistaken, than the Nature and Extent of that *Power*, which our BLESSED SAVIOUR establish'd in his Church. Some have not only excluded  
B the



the *Civil* Magistrates of *Christian* States from having any Concernment in the Exercise of this *Power*, and exempted all Persons invested with it from the *Civil Courts* of Justice; but have rais'd *their* *supreme* Governour of the Church to a *Supremacy*, even in *Civil* Affairs, over the chief Magistrate; insomuch, that he has pretended on some occasions to absolve Subjects from their *Allegiance* to their lawful Princes: And others have run so far into contrary Mistakes, as either to derive all *spiritual Power* wholly from the *Civil* Magistrate, or to allow the exercise thereof to all *Christians* without distinction. The *first* of these Opinions manifestly tends to create Divisions in the *State*; and to excite Subjects to rebel against their *Civil* Governours: The *later* do both plainly strike at the Foundation of all Ecclesiastical *Power*, and where-ever they are put in Practice, not only the external Order and Discipline, but even the Sacraments of the Church must be destroy'd and its whole Constitution quite dissolv'd. And therefore in order to correct these and the like

like pernicious Errors, which seem chiefly to proceed from false Notions concerning the Church established by CHRIST, it will be necessary to explain :

*First*, THE Government of the *Christian* Church before its Union with the Civil State.

*Secondly*, THE same after such an Union.

IN treating on the first of these Heads I shall observe the following Method :

*First*, I SHALL explain the Nature and Constitution of the *Christian* Church.

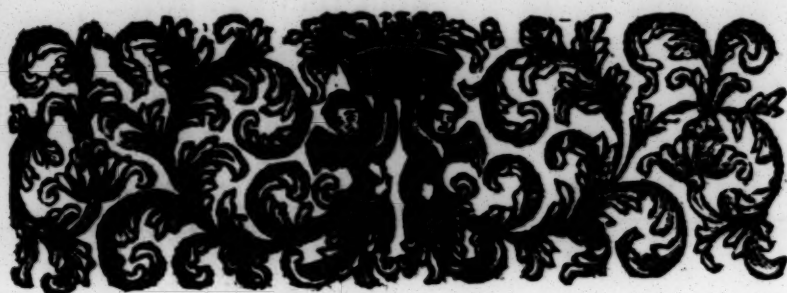
*Secondly*, I SHALL shew in what manner it was founded and govern'd whilst our BLESSED SAVIOUR liv'd on Earth.

*Thirdly*, IN what manner it was govern'd in the Times of the *Apostles*.

*Fourthly, BY* whom it was govern'd from the Time of the *Apostles*, till the *Roman Emperors* embraced *Christianity*.

*Fifthly, WHAT Powers* belong to it.





# CHAP. I.

## *Of the Nature and Constitution of the Christian Church.*



BEFORE we discourse of Chapter  
CHURCH-GOVERNMENT, I.  
it will be necessary to en-  
quire into the Nature  
and Constitution of the  
*Christian* Church. In  
treating on which Sub-  
ject I shall,

*First*, SHEW that the *Christian* Church is  
a *Society*.

*Secondly*, EXPLAIN some of the chief  
Characters and Properties of it, so far as they  
concern the present Subject.

I. First, FROM the Account, which the  
Holy Scriptures have given us of the *Christian*  
Church, it appears to be no confus'd *Multi-*



Chapter *tude of Men, independent on one another, but*  
 I. *a well-form'd and regular Society.*

THO' the Members, of which it is compos'd, are dispers'd thro' all the Countries of the World, and both in their Language, and their Manners, and their Civil Interests do very much differ from one another; yet we may learn from the Scriptures, that all these are so join'd together, as to be *one*<sup>a</sup>. Whence our *Creeds* teach us to profess our Faith in *one holy Catholick Church*; and the Name of *Church* do's often signify all *Christians* wheresoever dispers'd thro' the whole World<sup>b</sup>.

NEITHER are the Members of the Church united only by Love and Affection, by consent of Opinion, or Similitude of Manners, which may happen to the Members of distinct *Societies*; but they all bear the same relation to the same common *Head*. This it is, whereby regular *Societies* are distinguish'd from confus'd *Multitudes*; that whereas the later are only *locally* united, and when their Parts are dispers'd, they utterly cease to be; the former are join'd under the same Form of *Government* to the same common *Head*, by their Alliance to which their several Parts, how remote soever in place, do maintain a strict *Communion* with one another. Thus the several Persons, who live in the same *City* or *Kingdom*, are united into one Civil *Society*:

<sup>a</sup> Jo. x. 16. xvii. 21, 22, 23. <sup>b</sup> Matth. xvi. 18. 1 Cor. xii. 28. xv. 9. Gal. i. 13. Eph. i. 22. iii. 10, 21. v. 23, 25, 27, 29, 32. Phil. iii. 6. Col. i. 18, 24. Heb. xii. 23.

And the *Jews*, however dispers'd, were all united to GOD and to one another in the same Religious Society, having all oblig'd themselves by the same Covenant, to be the People of GOD<sup>c</sup>. Whence they are call'd GOD's *peculiar Treasure, a Kingdom of Priests, an holy Nation*<sup>d</sup>. And being engag'd as one and the same Person to him, they are call'd his *Spouse*, whence GOD is said to have marry'd them<sup>e</sup>, and to be their *Husband*<sup>f</sup>.

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I.

IN the very same manner, *Christians*, being separated from the World, and united to CHRIST by the *New Covenant*, are call'd a *chosen Generation, a Royal Priesthood, a holy Nation*<sup>g</sup>. They are said to be the *Bride*, and *Wife* of CHRIST<sup>h</sup>, to be marry'd to him<sup>i</sup>, and to be espous'd to him as to one Husband<sup>k</sup>. And I will add farther, that the *Jewish* and *Christian* Churches, tho' they differ in their outward Polity, are the same in Substance: The *Jews* believ'd in CHRIST to come, and drank of the *spiritual Rock*, which follow'd them<sup>l</sup>, and the *Christians* are saved by CHRIST already come: But both *Jews* and *Christians* are Members of the same Church of CHRIST. Whence St. Paul compares the Church to a *Tree*, in which there are two sorts of *Branches*; one *natural*, which are the *Jews*; the other *ingrass'd*, which are the *Christian* Converts from *Gentilism*; but both of them belong to

<sup>c</sup> Deut. xxvi. 17, 18. <sup>d</sup> Exod. xix. 5, 6. <sup>e</sup> Jer. iii. 14.  
<sup>f</sup> Isa. liv. 5. <sup>g</sup> 1 Pet. ii. 9. <sup>h</sup> Rev. xxi. 9. xxii. 17. <sup>i</sup> Rom.  
 vii. 4. <sup>k</sup> 2 Cor. xi. 2. <sup>l</sup> 1 Cor. x. 4.

Chapter

I.

the same *Stock*<sup>m</sup>. And therefore if the Church of the *Jews* was a *Society*, of which there is no doubt; then the *Christian* Church is a *Society* too, since it is not a *new* Church, but only the *Jewish* Church perfected and enlarg'd.

NEITHER is there any thing, which makes any number of Men to be one *Society*, which do's not equally, or in a more perfect manner belong to all the Members of the *Christian* Church. They are subject to the same *Head*, live under the same Laws, have the same religious Worship, and enjoy the same common Privileges. Whence the Names and Allusions, whereby the Church is describ'd in the Scriptures, are commonly such as would be us'd to represent the most proper *Society*.

THE *Jews* and *Gentiles*, as incorporated together in the Church, are said, of twain to make one new Man<sup>n</sup>, to be one Fold under one Shepherd<sup>o</sup>. They are Compar'd to a Building fully fram'd, growing to an holy Temple in the Lord<sup>p</sup>, and are call'd one spiritual House, rear'd upon the foundation of Prophets and Apostles, JESUS CHRIST himself being the chief corner Stone<sup>q</sup>. The Church is sometimes call'd a Family, whereof CHRIST is the Master<sup>r</sup>; and sometimes a City:

<sup>m</sup> Rom. xi. 24. <sup>n</sup> Eph. ii. 15. <sup>o</sup> Jo. x. 16. <sup>p</sup> Eph. ii. 21.  
<sup>q</sup> 1 Cor. iii. 9, 10. Eph. ii. 20. 1 Pet. ii. 5. <sup>r</sup> Heb. iii. 6. xii.  
 22. 1 Tim. iii. 15. Eph. iii. 14, 15. Matth. x. 25.

Thus



Thus it is said to be the *City of the living God*<sup>s</sup>, whence the *Christian People* are *Fellow-Citizens with the Saints*<sup>t</sup>; and in regard that they are not Members of an *earthly*, but an *heavenly City*, their *Citizenship* (πολίτευμα) is said to be *in Heaven*<sup>u</sup>.

CIVIL Societies are commonly call'd *Bodies*, by way of allusion to natural and organiz'd *Bodies*, the several *Members* whereof, in their different Capacities, are helpful to one another, and receive their Life and Motion from the same *Head*. Thus also the *Christian Church* is describ'd. Its *Head* is said to be CHRIST<sup>w</sup>; and as the *Body is one*, and hath many *Members*, and all the *Members of that one Body, being many, are one Body*; so also is CHRIST. For by one *Spirit* we are all baptiz'd into one *Body*, whether we be *Jews or Gentiles, whether we be bond or free*<sup>x</sup>. Here also the *Members* have distinct *Offices*, wherein they promote the common benefit of the whole *Body*: *We being many, are one Body in CHRIST, and every one Members one of another; having Gifts differing, according to the Grace which is given us*<sup>y</sup>. And, to complete the Allusion, all these *Offices* are deriv'd from, and depend on CHRIST the common *Head*; *Who gave, some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors, and Teachers*;

<sup>s</sup> Heb. xii. 22. <sup>t</sup> Eph. ii. 19. <sup>u</sup> Phil. iii. 20. <sup>w</sup> Eph. i. 22.  
<sup>x</sup> 1 Cor. xii. 12, 13. <sup>y</sup> Rom. xii. 4, 5, 6, &c.



Chapter for the perfecting of the Saints, for the work of  
 I. the Ministry, for the edifying of the Body of  
 CHRIST: That we may grow up unto him in  
 all things, who is the Head, even CHRIST:  
 From whom the whole Body, fitly joyn'd together  
 and compacted by that, which every Joint supplyeth,  
 according to the effectual working of the measure  
 of every part, maketh increase unto the edifying of  
 its self in Love <sup>2</sup>.

Lastly, THE Christian Church is very often  
 said to be a Kingdom, whereof CHRIST is  
 the King. Thus, in our Lord's words <sup>a</sup>, *Thou  
 art Peter, and upon this Rock I will build my  
 Church; and I will give unto thee the Keys of  
 the Kingdom of Heaven*: Where the Church  
 and the Kingdom of Heaven mean the same  
 thing. To be translated into the Kingdom of  
 CHRIST <sup>b</sup>, and call'd to the Kingdom of  
 GOD <sup>c</sup>, signifies no more than to be made  
 a Member of the Christian Church. And the  
 Kingdom of GOD, and of CHRIST, and of  
 Heaven, are every where Expressions of the  
 same sense with the Church of GOD and of  
 CHRIST. Neither is our Blessed Saviour,  
 as he is Mediator of the New Covenant, de-  
 scrib'd only as a Priest and Prophet, but also  
 as a King. Under this Notion he was repre-  
 sented by Melchisedec King of Salem <sup>d</sup>, by Da-  
 vid <sup>e</sup>, and by Solomon <sup>f</sup>, who were Types of

<sup>2</sup> Eph. iv. 11, 12, 15, 16. <sup>a</sup> Matth. xvi. 18, 19. <sup>b</sup> Col. i. 13.  
<sup>c</sup> 1 Thess. ii. 12. <sup>d</sup> Gen. xiv. 18. Heb. vii. 1. <sup>e</sup> Jer. xxx. 9.  
 Ezek. xxxvii. 24, 25. xxxiv. 23, 24. Hos. iii. 5. <sup>f</sup> Psal. xlv. lxxii.

*King Messias*. The Prophets foretold in express words, that he should be a *King*: Re-joyce greatly, O Daughter of Sion, behold thy *King* cometh unto thee lowly, and riding upon an *Afs*, and upon a Colt the Fole of an *Afs* <sup>g</sup>. Under this Title he was enquir'd for by the *Wise Men* <sup>h</sup>, acknowledg'd by *Nathaniel* <sup>i</sup>, and saluted by the *Jews*, who attended him in his Progress to *Jerusalem* <sup>k</sup>. For assuming this Title he was arraign'd before *Pilate* as a Rebel against *Cæsar* <sup>l</sup>. Lastly, He expressly own'd this Title, tho' not in the same sense, wherein the *Jews* understood it, before *Pilate* <sup>m</sup>.

Chapter  
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II. FROM this Account of the *Christian* Church, and of *CHRIST* its *Head*, it sufficiently appears, that it is a regular and well-form'd *Society*: But the same will be made out more fully, when we come to describe the particular Form, wherein it was govern'd by *CHRIST*, and afterwards by those, who acted in his Name. In the mean time let us proceed to consider some of the chief Characters and Properties of this *Society*, so far as they concern the present Subject.

And, *First*, IT is not a meer *voluntary* Society, but one whereof Men are oblig'd to be Members.

<sup>g</sup> *Zach.* ix. 9. *Matth.* xxi. 5. *Jo.* xii. 15. <sup>h</sup> *Matth.* ii. 2.  
<sup>i</sup> *Joh* i. 49. <sup>k</sup> *Joh.* xii. 13. <sup>l</sup> *Luc.* xxiii. 2. *Joh.* xix. 12.  
<sup>m</sup> *Joh.* xviii. 36, 37.

Secondly,

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I.

Secondly, I T is a *spiritual* Society.Thirdly, I T is also an *outward* and *visible* Society.Fourthly, I T is an *universal* Society.

I. THE *Christian* Church is not a mere *voluntary* Society, but one whereof Men are oblig'd to be Members. Some have conceiv'd the *Christian* Church to resemble a Society of Philosophers, where many useful and excellent Truths are taught; but no Man is oblig'd to come into it, or to continue in it: And if any Man has learnt the Truths, which are there deliver'd, by any other means, it is all one as if he had liv'd in the Society. In these Mens Opinion, there lies no farther Obligation on any Man to be a Member of the *Christian* Church, than as this is a means to the knowledge of the *Christian* Religion: Which being once attain'd, they think Men may be sav'd by keeping G O D's Commandments, without *associating* themselves with any *Body* of *Christians*. For the Confutation of this Notion, two Things may be consider'd:

First, T H A T the *Christian* Church is a Society of G O D's appointment.

Secondly, T H A T this Society is appointed with an inforcement of Rewards and Punishments.

First, T H E *Christian* Church is a Society of G O D's appointment: It has already been prov'd that the *Christian* Church is a Society, which whoever owns, will not deny that  
it



it is a Society of G O D's appointment. And Chapter I. taking it for granted, that this Society is of G O D's appointment, it follows, that Men are oblig'd to become Members of it. G O D's appointing a Society is a sufficient Declaration, that it is his Will, Men should associate into it: For he, who does nothing in vain, would not have instituted a Society, into which he did not design Men to enter. And therefore whoever neglects to be made a Member of the Church, do's, as much as lies in him, frustrate the design of G O D, by whom the Church was founded; especially since in its Nature and Original Constitution it is an *universal* Society, fitted and design'd for the reception of all Mankind, as will be shewn under the *last Head* of this Chapter.

*Secondly*, T H I S Society was appointed with an inforcement of Rewards and Punishments. What was to be the consequence of neglecting to hear C H R I S T and his *Apostles*, may be understood from the Judgments denounced against *Chorazin, Bethsaida, Capernaum* <sup>n</sup>, *Jerusalem* <sup>o</sup>; and in general against all Persons and Places whatever, which would not receive them <sup>p</sup>. *And whoever shall not receive you, nor hear your words; when ye depart out of that House, or City, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable*

<sup>n</sup> *Matth. xi. 21, 23.* <sup>o</sup> *Luc. xiii. 24.* <sup>p</sup> *Matth. x. 15.*

Chapter for the Land of Sodom in the day of Judgment,  
I. than for that City.

AND left these, and the like Denunciations should be thought to concern only those, who went on in their former vicious Courses; and that the Reformation of these would have entitl'd them to GOD's favour, without associating themselves with CHRIST and his Disciples; it is plainly said, that this also was requir'd as a necessary Condition of Salvation. The young Ruler, who had kept all the Commandments from his youth, was farther requir'd, as a Qualification for the Inheritance of Eternal Life, to follow CHRIST<sup>9</sup>. Whoever beside offer'd himself to be the Disciple of CHRIST, was oblig'd to follow him. If any Man serve me, saith he, let him follow me; and where I am, there shall my Servant be<sup>r</sup>. And not openly to follow CHRIST, as interpreted by himself, was to be at Enmity with him: He that is not with me, is against me<sup>s</sup>.

FURTHER, Whoever wilfully neglects to be made a Member of the Christian Church, does by necessary consequence deprive himself of all the Privileges which belong to it: Just as in any Civil Corporation, they who are not Members of it, can plead no right to any of its Privileges. This has already been shewn to be the Sense of CHRIST, and the same is constantly affirm'd by the Christian Writers

<sup>9</sup> Luc. xviii. 18. <sup>r</sup> Job. xii. 26. <sup>s</sup> Luc. xi. 23. Matth. xiii. 30.

of all Ages. They who do not come into the Church (saith Irenæus) do not partake of the Spirit, but deprive themselves of Life. For where the Church is, there is the Spirit of God \*. And in St. Cyprian's Opinion, He cannot have GOD for his Father, who has not the Church for his Mother †.

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I.

HENCE the Privileges of the Christian Church, such as Remission of Sins, the Grace of the Holy Spirit, and eternal Life, are commonly said to be annex'd to Baptism, this being the constant Rite of Initiation into the Church. Thus it is in Ananias's Exhortation to St. Paul, *Arise, and be baptiz'd, and wash away thy Sins* †. St. Barnabas expressly affirms, that Baptism procures Remission of Sins; and proves from the Scriptures, that they who are baptiz'd, are receiv'd into GOD's favour, whereas all the rest of Mankind lie under his displeasure ‡. Peter thus exhorts his new Converts; *Repent, and be baptiz'd every one of you in the name of JESUS CHRIST, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost* †. Our Blessed Saviour joins Faith and Baptism together, as necessary Conditions of Salvation: *Except a*

\* Irenæus, lib. iii. cap. XL. Cujus (Spiritus) non sunt participes, qui non concurrunt ad Ecclesiam, sed semetipsos fraudant a vita.—Ubi enim Ecclesia, ibi & spiritus Dei, &c. † Cyprianus lib. de Unitate Ecclesie. Habere jam non potest Deum patrem, qui Ecclesiam non habet matrem. ‡ Act. xxii. 16. † Barnaba Epist. cap. XI. sub initium. " Act. ii. 38.



Chapter I. *Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven* <sup>x</sup>. And in another place, *He that believes, and is baptiz'd, shall be sav'd* <sup>y</sup>. From these and like Passages of Scripture, the *Primitive Church* constantly inferr'd, that where the *Gospel* had been sufficiently propounded, no Man could be sav'd, without *Baptism* actually obtain'd, or earnestly desir'd. Whence *Tertullian* calls it the happy *Sacrament of Water*, whereby we are wash'd from the Sins of our former Blindness, and deliver'd into eternal Life <sup>\*</sup>. And *Cyprian* gives this reason, why the *Baptism* of Infants should not be delay'd so long as the eighth day after their Birth, That since it is said in the *Gospel*, that the Son of Man came not to destroy Mens Souls, but to save them: It is our Duty, as far as in us lies, to take care, that no Soul shall be destroy'd <sup>†</sup>. This he delivers, not as his own private Opinion, but as the Judgment of the Council, whereof he was President. And the same thing was typify'd by *Circumcision*, the forerunner of *Baptism*, which whoever neglected to receive, was interpreted to have rejected the Covenant of GOD, whereof this Rite was the Sign and Ratification, and for that Offence was to be cut off from the People <sup>z</sup>.

THIS is plainly the Doctrine both of the Scriptures, and of the *Catholick Church* in all

<sup>x</sup> *Joh. iii. 5.* <sup>y</sup> *Mark xvi. 16.* <sup>\*</sup> *Lib. de Baptismo, cap. I.*  
<sup>†</sup> *Epist. LXIV. juxta Edit. Oxon.* <sup>z</sup> *Gen. xvii. 13, 14.*

Ages; And to say that a Man may repent of his Sins, and keep G O D's Commandments, without being thus admitted into the *Christian* Church, implies a manifest Contradiction; this being one of the first and chief Commandments of G O D, that all Men be so admitted.

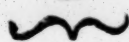
NEITHER is it less necessary to *continue* in the *Christian* Church, than it was to be first *admitted* into it. In mere *voluntary* Societies, Men are permitted to come in, and to go out again when they please. But here the command of G O D for our continuance in the Church is as full and express, as for our Admission into it. The Word of G O D must be heard, the publick Worship frequented, the Holy Sacrament of the Lord's Supper receiv'd: And the *Christian* People are expressly commanded, *To obey them who have the Rule over them, and to submit themselves* <sup>a</sup>, and *not to forsake the Assembling of themselves together* <sup>b</sup>. And how any part of these Duties is consistent with a Man's leaving the Church, will not easily be shewn.

IT may further be observ'd, that the same Reason, which makes it necessary for Men to be admitted into the Church, do's with the same Force oblige them to *continue* in it as long as they live. For they who leave the Church, are no more in Communion with

<sup>a</sup> Heb. xiii. 7, 17. <sup>b</sup> Heb. x. 26.

Chapter

I.



CHRIST, its *Head*, nor have any better *Title* to the *Privileges* of the Church, than they, who were never admitted into it. We find in the *Natural Body*, that whatever Member is cut off from the Body, do's as entirely lose all the Life and Motion, which is imparted from the *Natural Head*, as if it had never been a part of that *Body*: And in all *Civil Corporations*, they, who renounce their *Freedom*, do by consequence forfeit all the *Privileges*, to which that gave them a *Title*: Neither can it be otherwise in this *spiritual Society*, but that whoever do's without cause separate himself from it, must be depriv'd of the *Privileges*, which his Admission entitl'd him to; As not holding the *Head*, from which all the *Body* by *Joints and Bands* having *Nourishment* ministr'd, and knit together, increaseth with the Increase of GOD<sup>c</sup>.

THIS also is confess'd to have been the constant Doctrine of the *Primitive Church*, that, to use St. *Augustin's* Words, *Whoever is separated from the Catholick Church, however worthy of Praise he may think himself to live in all other Respects, yet by reason of this one wickedness, that he is disjoin'd from the Unity of CHRIST, shall not have Life, but the Wrath of GOD abideth on him* \*.

<sup>c</sup> Col. ii. 19. Eph. iv. 15, 16.

\* *Augustini Epist. CLII. Quisquis ab hac Catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quod a Christi unitate disjunctus est, non habebit vitam, sed ira Dei manet super ipsum.*



So that, from the *Holy Scriptures*, and Chapter  
from the *Nature* of this, and all Societies, I.  
and from the *consent* of the *Catholick Church*,  
it appears, that the *Christian Church* can be  
call'd a *voluntary Society* in no other Sense,  
than as it is left to every Man's *choice*, whe-  
ther he will be for ever happy, or miserable.

2. THE *Christian Church* is a *spiritual So-*  
*ciety*. This will plainly appear by consi-  
dering,

First, THAT it was founded in *opposition*  
to the *Kingdom of Darknests*.

Secondly, WHICH is a Consequence of  
the former, That by the Design of its Foun-  
dation it was to be *distinct* from all *earthly*  
*Kingdoms*.

First, THE *Christian Church* was founded  
in *opposition* to the *Kingdom of Darknests*. This  
is plainly imply'd in our Blessed Saviour's  
Words to St. Peter: *Thou art Peter, and upon*  
*this Rock I will build my Church, and the Gates*  
*of Hell shall not prevail against it* <sup>d</sup>. The  
Devil being cast out of Heaven for his Ambi-  
tion to be like the Most High, erected a  
Kingdom in these lower Regions. Hence he  
is call'd, *The Prince of this World* <sup>e</sup>, and  
the *Prince of the Power of the Air, the Spirit*  
*that worketh in the Children of Disobedience* <sup>f</sup>.  
The Instruments, whereby he subdues Man-  
kind, are *Sin* and *Death*, which are also said to  
reign, and to have *Kingdoms*. *Sin hath reign'd*

<sup>d</sup> Matth. xvi. 18.    <sup>e</sup> John xii. 31.    <sup>f</sup> Eph. ii. 2.

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*unto death* <sup>g</sup>. *Death reign'd from Adam to Moses* <sup>h</sup>. *By one Man's Offence Death reign'd* <sup>i</sup>. In order to destroy these Kingdoms, the Son of God came into the World, and there erected his Kingdom, which is often oppos'd to the Kingdom of the Devil. Whence the Members of the Christian Church are said to be deliver'd out of the Power of Darknes, and translated into the Kingdom of CHRIST <sup>k</sup>. In the Vow, which all Christians, both in the present Church, and that of the primitive Ages, made at their Admission, they renounc'd the Devil and his Works, and promis'd to be faithful Subjects of CHRIST <sup>\*</sup>. The Captain of our Salvation, is said by his Death to have destroy'd him, who has the power of Death, even the Devil <sup>l</sup>; and to have spoil'd Principalities and Powers, and to have made a shew of them openly, triumphing over them in his Cross <sup>m</sup>. The Christian People, as Soldiers under CHRIST, are said to fight, not against Flesh and Blood, but against Principalities and Powers, against the Rulers of the Darknes of this World, against spiritual Wickedness in high Places <sup>n</sup>. Their Armour is not such, as will guard them against carnal Enemies, but the Armour of Light <sup>o</sup>,

<sup>g</sup> Rom. v. 21. <sup>h</sup> Rom. v. 14. <sup>i</sup> Rom. v. 17. <sup>k</sup> Col. i. 13.  
<sup>\*</sup> Conf. Constitut. Apost. lib. VII. cap. XLI. Cypriani Epist. VII. Tertullianus de corona milit. Chrysostomus sub finem Homil. XXI. ad populum Antiochen. Hieronymus ad finem cap. VI. Amos. Ambrosius de Sacrament. lib. I. cap. II. alii passim. <sup>l</sup> Heb. ii. 14.  
<sup>m</sup> Col. ii. 14, 15. <sup>n</sup> Eph. vi. 12. <sup>o</sup> Rom. xiii. 12.

*the Armour of GOD, the Girdle of Truth, the Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit* <sup>p.</sup> *The Weapons of their Warfare are not carnal, but mighty thro' GOD, to the pulling down of strong-holds* <sup>q.</sup>

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THE next Enemy, against which CHRIST, and under his Banner all faithful Christians are said to fight, is *Sin*; which he subdues by destroying its *Dominion* over Mankind thro' his Grace, and the *Guilt* of it by the *Merits* of his Death.

THE last Enemy, which shall be destroyed is *Death*: Then shall be brought to pass the saying that is written, *Death is swallow'd up in Victory*. And after this, all the Enemies of CHRIST'S Kingdom being put under his Feet, and so the design of his mediatorial Office accomplish'd, cometh the end, when he shall deliver up the Kingdom to GOD, even the Father <sup>r.</sup>

Secondly, THE Kingdom or Church of CHRIST was, by the design of its Foundation, to be distinct from all *earthly Kingdoms*: Which is a plain Consequence from the last Particular, that it was Founded in Opposition to the Kingdom of *Darkness*; because the Kingdoms of the World are design'd for Mens temporal Welfare and Happiness, and for the Security of their Lives and Properties, against *Fraud* and *Violence*.

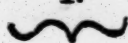
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<sup>p</sup> Eph. vi. 13, &c. <sup>q</sup> 2 Cor. x. 4. <sup>r</sup> 1 Cor. xv. 26, 54, 27, 28.



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THE same appears farther from hence, that CHRIST himself, tho' he was the *Sovereign* of this *spiritual* Kingdom, yet liv'd in constant *subjection* to the *Civil* Kingdom of the *Romans*. He always gave to *Cæsar* what was *Cæsar's* due; and at length, patiently suffer'd a cruel Death, in obedience to *Cæsar's* Deputy. Indeed the *Jews*, who explain'd the Prophecies, which speak of *Messias's* Kingdom, in such a Sense as agreed best with their own Prejudices, conceiv'd, that their *Messias* was to be a glorious temporal *Monarch*, who should subdue the *Romans*, and restore to the *Jews* their ancient Laws and Liberties; and therefore that *Jesus*, by declaring himself to be the *Messias*, was a profess'd Enemy to the *Roman* Government. This was the Crime, for which they arraign'd him before *Pilate*: *If thou let this Man go, thou art not Cæsar's Friend; whosoever maketh himself a King, speaketh against Cæsar* <sup>t</sup>. But CHRIST himself, who best understood the Nature of his own Kingdom, requires all, who are his Subjects, to pay all due Obedience to *Cæsar* <sup>t</sup>. The same Duty is earnestly recommended by those, whom he appointed to govern his Church after his Ascension <sup>u</sup>; and has always been observ'd in a most strict manner by the *primitive* and all other *good Christians*. He never exercis'd

<sup>t</sup> *Joh. xix. 12.* <sup>u</sup> *Matth. xxii. 2.* <sup>v</sup> *Rom. xiii. 1.* <sup>w</sup> *1 Pet. ii. 13.*

any one Act of *Civil Jurisdiction*: When one desir'd *Justice* of him against his Brother, his Answer was: *Man, who made me a Judge, or a Divider over you* <sup>w</sup>? Lastly, When *Pilate* examin'd him, whether he was the *King of the Jews*, he declar'd himself indeed to be a *King*, but one of a quite different Order from that, which his Enemies accus'd him for affecting to be: *My Kingdom* (said he) *is not of this World*: *If my Kingdom were of this World, then would my Servants fight, that I should not be deliver'd to the Jews; but now is my Kingdom not from hence* <sup>x</sup>. Which Answer did in *Pilate's* Opinion so fully vindicate him from being *Cesar's* Enemy, that when he had said this, *Pilate went out to the Jews, and said unto them, I find in him no fault at all* <sup>y</sup>.

IT is indeed true, that all Power in *Heaven and Earth* was given to *CHRIST*, as our *Mediator* <sup>z</sup>; and that in the same manner, and with the same Authority, as his Father sent him, so he sent his Apostles <sup>a</sup>. But then the Power here express'd, is of a very different Nature, and to be exercis'd in a different manner, and for quite different ends, from those Powers which are claim'd by the *Civil Magistrate*. I need not here repeat what has been said concerning the *Enemies*, which are to be subdu'd by this Power; since its distinction from the *Civil Power* fully ap-

<sup>w</sup> *Luc. xii. 14.* <sup>x</sup> *John xviii. 36.* <sup>y</sup> *John xviii. 39.* <sup>z</sup> *Matth. xxviii. 18.* <sup>a</sup> *John xx. 21.*

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pears many other ways. The *Rights*, which this *Power* is design'd to secure, are of a quite different sort from our *Civil Rights* and *Liberties*: They are such as *Greeks* and *Barbarians*, *Bond* and *Free*, they who have *Civil Rights* and they who have none, are all alike capable of enjoying: For *All* of them are one and the same in CHRIST JESUS<sup>b</sup>. The *Rewards* and *Punishments*, whereby this *Power* inforceth its *Laws*, are chiefly *spiritual* and *future*, and such as in *this* Life, can only influence Men by means of their *Faith*: Whereas those, which proceed from the *Civil Power*, if they do not reach us in *this* Life, cannot affect us at all. *Lastly*, The *Laws* enacted by this *Power*, tho' they are the greatest *Security* to the *Civil Government*, which can possibly be devis'd, are very different from the *Laws*, which are there in force: These *later* being design'd to maintain the *outward Peace* and *Prosperity* of the *World*, whereas the end of the *former* is to promote our *everlasting Happiness*. So that, tho' *God* and *Mammon* are such *Masters*, as it is impossible for us to *serve* at the same *time*; there is no inconsistency in being at once the faithful *Servants* of CHRIST, and loyal *Subjects* to our *Civil Governours*: So far from it, that unless we pay all due *Obedience* to our *Civil Governours*, we cannot be own'd by CHRIST, as his faithful *Servants*.

<sup>b</sup> Gal. iii. 28. Col. iii. 11.



3. THE *Christian Church* is also an *outward* and *visible* Society. Some, having observ'd, that the *Kingdom* of CHRIST is plainly distinct from all *worldly* Kingdoms; that the *Graces*, whereby our *inward* Communion with CHRIST is maintain'd, are *invisible*; and that some, who live in the Church's *outward* Communion, have no Title to the chief Privileges of the Church, by reason of their wicked Lives, have hence concluded, that the *true Church* do's only consist of such Men, as have a Title to GOD's Favour by their Faith, and other *Christian* Virtues, the sincerity whereof is *invisible* to the World; and that whoever is adorn'd with these *inward* Qualifications, do's by them maintain a strict Communion with CHRIST, and enjoy all the Privileges of the *Christian Church*, tho' he has never associated himself with any *visible* Body of *Christians*.

AND it is true, that to live in the Church's *outward* Communion, tho' it gives a right to all the *outward* Ordinances of the Church, unless it be accompany'd with Faith and Obedience, do's neither entitle us to any of the *inward* Blessings, which are conferr'd on the worthy Receivers of those Ordinances *here*, nor to eternal Life *hereafter*. Neither shall we deny, that it is possible for Men to be excluded from the Church's *outward* Communion, and at the same time to maintain an uninterrupted *invisible* Communion with

CHRIST;

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Chapter I. CHRIST: Which is the case of all those, who are unjustly excommunicated. Yet we still affirm, that the *Christian Church*, whereof every Man is oblig'd to be a Member, when he has it in his Power to be so, is an *outward* and *visible* Society.

THE Name of Church is constantly apply'd in the Scriptures to such a Society. Thus we find it in our Blessed Saviour's Words: *Tell it to the Church. If he neglect to hear the Church<sup>c</sup>. Paul and Barnabas are said to be brought on their way by the Church, and to be receiv'd by the Church at Jerusalem<sup>d</sup>. Diotrephes cast out of the Church those, who receiv'd the Brethren<sup>e</sup>. The Elders of Ephesus are commanded to feed the Church of GOD, over which the Holy Ghost had made them Overseers<sup>f</sup>. I shall not trouble you with more Examples of the use of this Word, since there cannot be produc'd one Passage in the whole *New-Testament*, where it signifies any *Congregation*, which is not *outward* and *visible*.*

AND the Society of *Christians*, which is the Notion imply'd in the Name of *Church*, is constantly describ'd as a *visible* Body of Men, sometimes indeed confin'd within lesser Bounds, and enjoying far less *outward* Splendour than at others; but always consisting of Members, associated together, but separated, and easy to be distinguish'd from all

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<sup>c</sup> *Matth.* xviii. 9. <sup>d</sup> *Acts* xv. 3, 4. <sup>e</sup> *3 John* 10. <sup>f</sup> *Acts* xx. 28, others,

others. This may be observed in the Passages of Scripture, where the Church is compar'd to a *Marriage-Feast*, to a *Sheepfold*, to a *Net full of Fishes*, to a *Field of Corn*, and in most of the other Allusions, whereby it is there describ'd.

IF we proceed from the Descriptions of the Church to its *first* Constitution, we shall plainly see, that it was intended to be an *outward* and *visible* Society. Publick Rulers were appointed to govern it, the *Faith* was to be publickly confess'd, the publick Worship of GOD to be frequented, and *visible* Sacraments to be receiv'd by all the Members of it. I need not inlarge any farther on this Subject, because the same Arguments, whereby the Church has been prov'd to be a *Society*, do with the same Force conclude, that it is an *outward* and *visible* Society. A Society of *visible* Men must needs be a *visible* Society; and they who are of opinion, that the *Christian* Church is wholly *invisible*, if they will adhere to the consequence of this Opinion, must deny that it is a *Society*.

Lastly, IF we consider the State of the *Christian* Church in the first Ages after its Foundation, we shall find, that then it was always *visible*. Our Blessed *Saviour* openly preach'd the Gospel, and openly baptiz'd Disciples; and his Disciples openly follow'd him, *whithersoever* he went. After his Ascension great Numbers were converted to the Faith, who constantly assembled together  
in



Chapter I. in great Bodies, *stedfastly continuing in the Apostles Fellowship, and in breaking of Bread, and in Prayers* &c. Neither can one Example be produc'd of any *Christian Church* thro' the whole World, where the Sacraments were not administer'd, the Gospel preach'd, and the Worship of GOD celebrated in an open and publick manner. Even in the sharpest Persecutions, the *Christian Assemblies*, tho' it may be not so openly as in Times of Peace, were constantly held, and frequented; and whoever did not choose to endure the most cruel Death, rather than to preserve his Life by absenting himself, was thought unworthy to be call'd a *Christian*. So little had the Notion of an *invisible Church* prevail'd in those Ages.

4. THE *last* Character of the *Christian Church* now to be mention'd, is, that it is an *universal Society*. This *universality* may be understood in two Senses: 1. With regard to *Place*. 2. With regard to *Time*.

*First*, THE *Christian Church* is *universal*, with regard to its *Place*: That is, it is not confin'd to any one *Place* or *Country*, but by the design of its Foundation was to comprehend *all the Nations* of the World. In which Sense chiefly it is, that we profess our Belief in *one Catholick Church*. The *Jewish*

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Church chiefly consisted of one Nation, and their publick Worship was not only confin'd to one Country, but to one Place of that Country. He shew'd his Word unto Jacob, his Statutes and Ordinances unto Israel: He hath not dealt so with any Nation<sup>h</sup>. In Judah was GOD known, his Name was great in Israel: In Salem also is his Tabernacle, and his Dwelling-place in Sion<sup>i</sup>. But the Christian Church by its original Charter, was to take in both Jews and Gentiles<sup>k</sup>, that is, all the World.

THE design of CHRIST's Kingdom was to destroy that universal Empire, which the Devil had erected in the World: That as in Adam all dy'd, so in CHRIST all should be made alive<sup>l</sup>. Hence it was foretold by the Prophets, that GOD would give him the Heathen for his Inheritance, and the utmost parts of the Earth for his Possession<sup>m</sup>: That all Kings should fall down before him, and all Nations do him service: That his Dominion should be extended from Sea to Sea, and from the River to the ends of the World<sup>n</sup>: That his Kingdom should fill the whole Earth<sup>o</sup>, and that all Nations should flow into it<sup>p</sup>. Accordingly, before his Ascension, he gave his Apostles Commission to preach the Gospel, not only to the

<sup>h</sup> Psal. cxlvii. 19. 20. <sup>i</sup> Psal. lxxvi. 1, 2. <sup>k</sup> Rom. ii. 9.  
<sup>l</sup> 1 Cor. xv. 22. <sup>m</sup> Psal. ii. 8. <sup>n</sup> Psal. lxxii. 8, 11. <sup>o</sup> Dan. ii.  
 35, 44. <sup>p</sup> Isa. ii. 2.

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*Jewish Nation*, tho' to them before others, but to every Creature<sup>a</sup>; and to teach and baptize all Nations<sup>r</sup>, even to the utmost parts of the Earth<sup>s</sup>. And this was perform'd with such incredible Industry and Zeal, that when St. Paul wrote his Epistle to the *Colossians*, which was not much more than thirty Years after the Death of CHRIST, the Gospel had been preach'd in all the World<sup>t</sup>.

Secondly, THE Christian Church, or visible Society of Christians, is also universal, in respect of Time: That is, it was design'd by CHRIST to continue to the end of the World. The Jewish Oeconomy, which was only a Schoolmaster to CHRIST, was to cease when CHRIST appear'd: But the Church of CHRIST is every where represented as a perfect and lasting Constitution. And the end of his coming into the World being to redeem all those, who fell in Adam; it was absolutely necessary towards the accomplishment of this end, that his Church should last as long as Men descend from Adam.

HENCE the Prophets foretold concerning CHRIST'S Kingdom, that it should be establish'd for ever, as the Sun and Moon, throughout all Generations<sup>u</sup>; and that it should never be

<sup>a</sup> Mark xvi. 15. <sup>r</sup> Matth. xxviii. 19. <sup>s</sup> Acts i. 8. <sup>t</sup> Col. i. 6.

<sup>u</sup> Psal. lxxii. 5. lxxix. 36, 37. Isa. ix. 7. liv. 9, 10. lix. 21. Jer. xxxi. 35, 36.



destroy'd <sup>w</sup>. The same was foretold by the Chapter  
 Angel to the Blessed *Virgin*; *He shall reign*  
*over the House of Jacob for ever, and of his*  
*Kingdom there shall be no end* <sup>x</sup>. And the Jews,  
 tho' they were mistaken as to the Nature of  
 CHRIST's Kingdom, plainly saw that it  
 was to be perpetual; and therefore were at  
 a loss, how to reconcile that saying of JESUS,  
 that he should be taken from them, with his  
 being the *Messias*: *We have heard out of the*  
*Law, that CHRIST abideth for ever: And*  
*how sayest thou, the Son of Man must be lift up* <sup>y</sup>?  
 Lastly, We are told by St. Paul, that CHRIST  
 must reign, till all his Enemies, the last of  
 which is *Death*, shall be put under his Feet <sup>z</sup>;  
 which cannot be till the general Resur-  
 rection.

THE same is affirm'd of this Kingdom,  
 under other Names and Descriptions. In  
 our Blessed Saviour's Words, it is said ex-  
 pressly, that *the Gates of Hell* should never  
 prevail against the Church, which he design'd  
 to found <sup>a</sup>. And in his Parable of the  
 Field, the good Seed and the Tares, that is  
 good and bad Men, were to be let alone,  
 and to grow together, till the time of Har-  
 vest, that is, as CHRIST himself hath ex-  
 plain'd it, till the end of the World <sup>b</sup>.

<sup>w</sup> Dan. ii. 44. <sup>x</sup> Luc. i. 33. <sup>y</sup> John xii. 34. <sup>z</sup> 1 Cor. xv.  
 25, 26. <sup>a</sup> Matth. xvi. 18. <sup>b</sup> Matth. xiii. 24, 25, &c.

Lastly,

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*Lastly*, IN order to preserve his Church till this *last* Period of Time, he has promis'd to *be with* his Apostles and their Successors *always, even unto the end of the World*<sup>c</sup>. The true meaning of which Words will be explain'd and vindicated in the *fourth* Chapter of this Discourse.

<sup>c</sup> *Matth. xxviii. 20.*





## CHAP. II.

*Of the Foundation and Government of the Church, whilst CHRIST lived on Earth.*



HAVING in the last Chapter consider'd the Nature and chief Characters of the *Christian Church*, as they are describ'd in the Holy Scriptures; let us now enquire, what Account the Scriptures have given us of the *Foundation and Government* of this Church, whilst CHRIST liv'd on Earth.

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AND here it may be remember'd, that in our present Discourse, CHRIST is not consider'd, as the eternal *Word, who was in the beginning with GOD, and by whom all Things were*

D

were



Chapter II. *were made*<sup>a</sup>; in which respect, he is Lord of the whole Creation, by a natural, independent and unalienable Right: But we now speak of him as *Mediator* of the *New Covenant*; under which Character he receiv'd his *Kingdom*, that is, his Church, from G O D, which he governs as G O D's *Vicegerent*<sup>b</sup>, and must resign to him, as soon as the design of his *Mediation* shall be fully accomplish'd<sup>c</sup>.

NEITHER shall we consider him, as he *presided* over the Church of G O D, before or under the *Mosaick Oeconomy*; in which Periods of Time, as the Church was the same in substance with the present *Christian Church*, tho' differing from it as to its outward *Polity*; so there is no Doubt, but it was then in a peculiar manner govern'd by the Son of G O D, the great *Angel*, both of the Old and New *Covenant*: All that our *present Design* leads us to enquire, is, in what manner the *last Establishment* of the Church was begun and settled by our Blessed *Saviour*, when he *was made Flesh*, and *liv'd among us*. In treating on which Subject, two Things must be consider'd;

*First*, W H A T was done towards it by our Blessed *Saviour* in his own *Person*.

*Secondly*, W H A T *Ministers* were employ'd under him.

<sup>a</sup> *John* i. 1, 3. <sup>b</sup> *Heb.* ii. 7, 8. <sup>c</sup> *1 Cor.* xv. 28.

I. TO a clear and distinct understanding of what was done by our Blessed *Saviour* in his own *Person*, it will be necessary to consider his Life under these *three* Periods :

1. FROM his *Birth* till his *Baptism*.
2. FROM his *Baptism* till his *Death*.
3. FROM his *Resurrection* till his *Ascension* into Heaven.

I. AND in the *first* Period of our *Saviour's* Life, which reacheth from his *Birth* to his *Baptism*, which happen'd about the thirtieth Year of his Age, there are found no marks of any *Sovereign* Authority, no instances wherein he exercis'd either a *regal*, or any other peculiar *Power*. It had been foretold by the Prophets, and by the Angel, who appear'd to the Blessed Virgin, that *G O D* would give him the *Throne* of his Father *David*<sup>d</sup> : And the *wise Men*, who had seen his *Star* in the East, enquir'd, *Where is he, who is born King of the Jews*<sup>e</sup> ? But this was only meant of his designation to the *regal* Office from his *Birth*, and not of his being actually possess'd of it. Accordingly, we read of his *waxing strong in the Spirit*, of his having the *Grace of G O D* upon him, of his *increasing in Wisdom, and Favour with G O D and Man*, and

<sup>d</sup> Luc. i. 32.    <sup>e</sup> Matth. ii. 1.

Chapter of his being fill'd with Wisdom ; infomuch that  
 II. at the Age of twelve Years he heard the Jewish  
 Doctors, and ask'd them Questions † : Whereby  
 we may understand what early Proofs he gave  
 of his fitness for the vast Charge he was to  
 undertake. But all the time which pass'd  
 between his Birth and his Baptism, was  
 spent in Privacy and Retirement : We read  
 of no Miracle done by him in that Period \*,  
 except some which are mention'd by fabu-  
 lous Writers ; That at Cana in Galilee, where  
 he turn'd the Water into Wine, which hap-  
 pen'd some time after his Baptism, is expressly  
 recorded by St. John as the *beginning of his*  
*Miracles* ‡. All that time he was subject to his  
 Parents, and in some part of it wrought at his  
 Father's Trade †, whence he was call'd *the*  
*Carpenter* by his Country-men <sup>h</sup>.

2. FROM what has been said, it is plain,  
 that our Blessed Saviour enter'd not upon his  
 Office till his Baptism, whence the *second* Period  
 of his Life was dated. Presently after his  
 Baptism, we find, that as he went up out of  
 the Water, the Heavens were open'd upon him,  
 and the Spirit of GOD descended like a Dove,  
 and lighted upon him : And lo, a Voice from

† Luc. ii. 40, 46, 52. \* Chrysostomus Homil. XVII. in cap. I. Joan.  
 Δῆλον ὅτι καὶ τὰ σημεῖα ἐκεῖνα, ἃ παῖδ' ἰνὰ εἶναι φασὶ τὸ Χρῆσθαι,  
 Ἰουδαῖον καὶ πλάσμα ἰσὶ τινὰ ἐπεισαγόνων εἶναι. ‡ John ii. 11.  
 † Justinus Martyr dialog. adv. Tryphon. p. 316. Ed. Paris.  
 Τέχνην νομιζόμενος, ταῦτα γὰρ τὰ τέχνην ἐργα εἰ-  
 γάζετο ἐν ἀνθρώποις ὢν, ἀδελφεὶ καὶ ζυγῇ, διὰ τούτων καὶ τὰ  
 δικαιοσύνης σύμβολα διδάσκων, καὶ ἐνέσχηκ' εἶναι. <sup>h</sup> Mark vi. 3.



Heaven, saying, *This is my beloved Son, in whom I am well pleased*<sup>i</sup>. This was a solemn Inauguration to his Office: For the more full understanding whereof, it may be remember'd, that under the *Jewish* Oeconomy, the *Kings, Priests, and Prophets* were all inaugurated to their several Offices by *Unction*: And when the Person appointed to succeed in any of these Offices, had no approv'd Right to it by lineal Descent or other ways, his designation was commonly declar'd by some of the Prophets; as appears from the Examples of *Saul, David, Jehu, Aaron, and Elisba*. Answerably to this Custom, our Blessed Saviour's designation to his *mediatorial* Office, in which all the three foremention'd Offices of *King, Priest and Prophet* are contain'd, was not only attested by the *Prophets* in the Old Testament, by the *Angel* which appear'd to *Mary, by Zacharias, Symeon, Anna* \*, and by *John the Baptist*, the greatest of all the Prophets<sup>k</sup>, but by the Voice of *G O D* himself speaking from Heaven. The Custom of anointing to Offices had ceas'd about the time of the *Babylonian* Captivity, yet the Jews had a Tradition that it should be reviv'd in the time of *Messias*; and it had been foretold in the *Psalms*, that *Messias*, who is there describ'd under the Type of *Solomon*, should be anointed with the *Oyl of Gladness* above his

*Matth. iii. 16, 17. \* Luke i. 11. <sup>k</sup> Joh. i. 29, 30.*

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*Fellows* <sup>l</sup>. And therefore to fulfill these Predictions, our *Saviour* was anointed to his Office, not with that *material Oyl*, which was prescrib'd in the *Jewish Law*, and was only a Type of this more excellent *Unction*, but with the *Holy Spirit*. Whence we are told by St. Peter, That *GOD* anointed *JESUS* of Nazareth with the *Holy Ghost* and with *Power* <sup>m</sup>. And whereas all other Men, whether before, or after him, have the *Holy Ghost* in *measure*, some in greater, some in less Degrees <sup>n</sup>; it pleas'd the Father, that in Our Lord *CHRIST* all fulness should dwell <sup>o</sup>; and therefore he gave not the Spirit by measure unto him <sup>p</sup>, that of his fulness all others might receive <sup>q</sup>.

THERE are some who date our Blessed Saviour's *Unction* from his first Conception in the *Virgin's Womb*: For it was thus foretold to her by the Angel: *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that holy Thing, which shall be born of thee, shall be call'd the Son of GOD* <sup>r</sup>. And since *John* the Baptist was filled with the *Holy Ghost* from his Mother's Womb <sup>s</sup>, it can't be doubted, but that our Blessed Saviour, who both in regard of the Dignity of his Person, and also of his Office, was very much Superiour to the Baptist, was sanctify'd by the *Holy Ghost* from the very

<sup>l</sup> *Psal.* xlv. 7. <sup>m</sup> *Acts* x. 38. <sup>n</sup> *Eph.* iv. 7. <sup>o</sup> *Col.* i. 19. ii. 9.  
<sup>p</sup> *John* iii. 34. <sup>q</sup> *John* i. 16. <sup>r</sup> *Luke* i. 35. <sup>s</sup> *Luke* i. 15.

Moment of his *Conception*. But this was very consistent with the Practice of the *Jews*, and had long before been represented in the Person of *David*, the most undoubted Type of *Messias*: He was first anointed in *Bethlehem*, and by that Ceremony design'd and appointed to be *King*, when the Throne should become vacant: *Samuel took the Horn of Oyl, and anointed him in the midst of his Brethren; and the Spirit of the Lord came upon David from that Day forward*<sup>c</sup>. And about seven Years after, during which time he made no Pretensions to the Kingdom, he was again solemnly anointed in *Hebron* to be *King of Judah*<sup>u</sup>.

FROM our blessed Saviour's Inauguration, let us now proceed to his *Execution* of this Office. And here the first thing recorded of him is, that being led by the Spirit, which he had lately receiv'd, into the *Wilderness*; he here encounter'd and overcame the great Enemy of the spiritual Kingdom, which he was now to establish<sup>w</sup>.

HAVING obtain'd this Triumph, he presently began to lay the Foundation of his Kingdom by preaching the Gospel, and inviting all the *Jews* to become Members of it<sup>x</sup>. This was one part of the Office, to which he was anointed, as he declar'd not

<sup>c</sup> 1 Sam. xvi. 13. <sup>u</sup> 2 Sam. ii. 4. <sup>w</sup> Matth. iv. 1. Luke iv. 1.

<sup>x</sup> Matth. iv. 17. Mark i. 14, 15.



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long after his Temptation, when having return'd in the Power of the Spirit into Galilee, upon reading this Passage of *Esaïas* in the Synagogue of *Nazareth*, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel; he said unto them, This Day is this Scripture fulfill'd in your Ears* <sup>y</sup>.

NEITHER was his preaching of the same kind with that of others, whose design was only to inculcate the Precepts of the *Mosaical* Law, or to give some probable Sense of the more difficult parts of it: For our Blessed Saviour improv'd the Law with large Additions; he explain'd it with such Authority, that all his *Comments* are of the same Force with the *Laws* themselves; and inforc'd all with much higher Rewards and Punishments, than any of those, which were appointed by *Moses*. All which is a clear Proof of his exercising this *regal* Power, there being the same *Authority* requir'd to *change* and *explain* any Law, as there was at first to *enact* it.

THIS may be farther observ'd in our Blessed Saviour's preaching, and particularly in his Sermon on the *Mount*, that his Laws were deliver'd in his own Name: *Ye have heard by them of old time; but I say unto you, &c.* <sup>z</sup>, whereas the *Scribes* pretended no higher Authority for what they deliver'd, than

<sup>y</sup> *Luc.* iv. 14, 18, 21. <sup>z</sup> *Matth.* v. 21, 22, &c.

the Traditions of the Elders : Whence the People were astonish'd at his Doctrine ; for he taught them as one having Authority, and not as the Scribes <sup>a</sup>. And even the Prophets, and Moses the chief of them, commonly introduc'd their Precepts with these, or the like Prefaces : GOD spake these Words : Thus saith the Lord. But this Man was counted worthy of more Glory than Moses ; inasmuch as he, who buildeth the House, hath more Honour than the House. And Moses verily was faithful in all his House as a Servant : But CHRIST as a Son over his own House : Whose House are we <sup>b</sup>.

THEN to prove the Truth of his Mission, he wrought Miracles, heal'd the Sick, restor'd the Blind and Lame, rais'd the Dead to Life again, cast out Devils ; and all this, not by the Authority of any other, but in his own Name, and by his own Power : Inasmuch, that they were all amaz'd, and question'd among themselves, saying, What new thing is this ? What new Doctrine is this ? For with Authority he commandeth the unclean Spirits, and they do obey him <sup>c</sup>.

By these means he gather'd Disciples, whom he baptiz'd, not as John had done, in the Name of one to come after him <sup>d</sup>, but in his own Name ; declaring, that without his Baptism no Man should enter into the Kingdom of GOD <sup>e</sup> ; and that whoever would

<sup>a</sup> Matth. vii. 28, 29. <sup>b</sup> Heb. iii. 3, 5, 6. <sup>c</sup> Mark i. 27. Luke iv. 36. <sup>d</sup> Acts xix. 4. <sup>e</sup> John iii. 5.

Chapter II. *follow him, and thereby expose his Life, should save it to Life eternal; but whoever refus'd to be his Disciple in order to save his Life, should lose it<sup>f</sup>.*

To his Disciples he gave a Commission to preach the Gospel, with *Power and Authority over Devils, and over Diseases, and all the Power of the Enemy of his Kingdom<sup>g</sup>.*

Lastly, THO' the Power, which he had to execute Judgment<sup>h</sup>, was chiefly to be exercis'd after his Ascension into Heaven, yet we find some Acts of this Power, and particularly that of *forgiving Sins*, exercis'd whilst he liv'd on Earth<sup>i</sup>.

3. THESE are some of the chief Powers, which our Blessed Saviour thought fit to exercise before his Death. And it may be observ'd, that all this time his Church and Kingdom was confin'd to the Jewish Nation. He plainly declar'd, that he *was not sent, but unto the lost Sheep of the House of Israel<sup>k</sup>*: Whence he is call'd by St. Paul, *a Minister of the Circumcision*, that is, one who was sent to the Jews only<sup>l</sup>; and in many places of the Gospels, he is stil'd *the King of the Jews*.

BUT upon his Death, whereby the distinction between Jew and Gentile was taken away<sup>m</sup>, the Bounds of his Kingdom were enlarg'd. After that he declares, that all

<sup>f</sup> Luke ix. 24. <sup>g</sup> Matth. x. 1, 8. Mark iii. 14. vi. 7. Luke ix. 1. x. 19, 20. <sup>h</sup> John v. 22, 27. <sup>i</sup> Matth. ix. 2, 6. Luke vii. 47, 48. <sup>k</sup> Matth. xv. 24. <sup>l</sup> Rom. xv. 18. <sup>m</sup> Eph. ii. 15, 16, 17. Colos. ii. 14.



*Power was given to him in Heaven and in Earth; and thereupon gives his Apostles a most full and absolute Commission to teach and baptize, not the Jews only, tho' them before any others, but all Nations<sup>u</sup>. Indeed this plenitude of Power was conferr'd on him as the Reward of his Sufferings: He humbled himself, and became obedient to Death, even the Death of the Cross: Wherefore GOD also hath highly exalted him, and given him a Name, which is above every Name: That at the Name of JESUS every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth; And that every Tongue should confess, that JESUS CHRIST is Lord<sup>o</sup>. And, worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Glory, and Blessing<sup>p</sup>.*

YET he was not actually invested with all this Glory, till he ascended into Heaven, and there sat down at the Right-hand of GOD, as the next in Honour and Power under him. GOD rais'd him from the Dead, and set him at his own Right-hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is nam'd, not only in this World, but also in that which is to come: And hath put all things under his Feet, and gave him to be Head over all things to the Church which is his Body, the fulness of him

<sup>u</sup> Matth. xxviii. 18, 19. Acts i. 8. Luke xxiv. 47. <sup>o</sup> Phil. ii. 8, 9, 10, 11. Rom. xiv. 9. <sup>p</sup> Rev. v. 12.

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*which filleth all in all*<sup>q</sup>. Hence in a short time after his Ascension, he sent down the *Holy Spirit* to *anoint* those, whom he had before appointed, to their several Offices: *When he ascended up on high, he led Captivity captive, and gave Gifts unto Men: And he gave some, Apostles; and some, Prophets; and some Evangelists; and some, Pastors, and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of CHRIST*<sup>r</sup>. And here he will continue, governing and protecting his Church, till all his *Enemies*, the last of which is *Death*, are made his Footstool, that is, according to *St. Paul's* Interpretation, till the general Resurrection<sup>s</sup>.

AND this increase of our *Saviour's* Kingdom was exactly typify'd in *David*, who was not only first *anointed* in token of his designation to be *King*, and afterwards again *anointed* to reign over the Tribe of *Judah*, which hath been already observ'd, but by a third *Unction* he was made *King* of *all* the Tribes of *Israel*<sup>t</sup>.

II. HAVING thus briefly describ'd what was done by our *Blessed Saviour* in his own *Person*, let us now consider, what *Ministers* were employ'd under him, whilst he liv'd on Earth. These were of two sorts, as they are describ'd in the Gospels: 1. *Apostles*. 2. *Disciples* sent forth to preach.

<sup>q</sup> *Eph.* i. 20, 21, 22, 23. <sup>r</sup> *Eph.* iv. 8, 11, 12. <sup>s</sup> *1 Cor.* xv. 25, 26. &c. <sup>t</sup> *2 Sam.* v. 3.

I. CONCERNING the *Apostles* we have Chapter II.

this account: That our Blessed Saviour having first gathered a few Disciples by the Witness of *John the Baptist*, and his own Preaching <sup>u</sup>, went about all the Cities and Villages, teaching in their Synagogues, and healing every Sickness, and every Disease among the People. Hereupon great Multitudes flock'd to him from all parts, whom when he saw, he was mov'd with Compassion on them, because they fainted, and were scatter'd abroad, as Sheep, having no Shepherd. Then saith he unto his Disciples, *The Harvest truly is plenteous, but the Labourers are few: Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest* <sup>w</sup>. After this, He went out into a Mountain, where he continu'd all Night in Prayer to GOD. And when it was Day, he call'd unto him his Disciples, and of them he chose Twelve, that they should be with him, and that he might send them forth to preach, whom he nam'd *Apostles* <sup>x</sup>. Some time after this, he actually sent these Twelve by two and two to preach the Gospel, with this Command, That they should not go into the way of the Gentiles, nor to any City of the Samaritans, but only to the lost Sheep of the House of Israel: And at the same time gave them Power and Authority over all Devils, and to cure all manner of Disease <sup>y</sup>, as we read in

<sup>u</sup> John i. 37, &c. ii. 2. Matth. iv. 18. <sup>w</sup> Matth. ix. 35, 36, 37, 38. <sup>x</sup> Luc. vi. 12, 13. Marc iii. 13, 14. Matth. x. 1. <sup>y</sup> Luc. ix. 1. Mark vi. 7. Matth. x. 1, 5.



Chapter II. the Gospels, where their Commission and Instructions are describ'd at large. After their Return from executing this Commission, they continued with our blessed *Saviour* as his constant Attendants, and we do not read that during his abode on Earth they were sent forth a *second* time; or that they receiv'd any farther Commission, till That a little before his Death, when he commanded them to *commemorate* his *Sacrifice* of himself by *blef-sing* Bread and Wine, as they had seen him do<sup>z</sup>; and that other before his Ascension, when they were commission'd to preach the Gospel to *all Nations*, and invested with all the Powers necessary to that Work, which nevertheless they could not execute, till by the descent of the *holy Spirit*, whom CHRIST promis'd to send, *they were* farther *endu'd* with *Power from on high*<sup>a</sup>.

2. SOME time after the *Twelve Apostles* had return'd to our Lord, he *appointed other Seventy*, and *sent them two and two*<sup>b</sup>. The Commission which he gave to these, and the Instructions concerning their Conduct, are in most respects the same with those, which he had before given to the *Twelve Apostles*. Yet there are these two remarkable Differences between them.

<sup>a</sup> *Luc. xxii. 19. 1 Cor. xi. 24, 26.* <sup>b</sup> *Matth. xxviii. 19, 20. Mark xvi. 15. John xx. 21, 22, 23. Luke xxiv. 48, 49. Acts i. 4, 8.* <sup>c</sup> *Luke x. 1.*

*First*, THAT whereas the *Apostles* were ordain'd to be with our Lord<sup>c</sup>, and accordingly are every where throughout the Gospels reckon'd as his constant Attendants, both from the time of their Ordination till they were sent forth to preach; and again, after their return from preaching, till his Ascension: The *Seventy* were only appointed to preach, and after they return'd to our Lord, and gave him an Account of their Success in the execution of that Office, they are never once mention'd again.

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*Secondly*, THE *Seventy* were only sent before our Lord's Face into the Cities and Places, whither he himself would come<sup>d</sup>, to prepare the People for his Reception: Whereas the *Apostles* Commission was in general to preach to all the *Jews*, as was before observ'd.

IT may be observ'd farther, That the Inauguration of the *Seventy* to their Office, was not so solemn as that of the *Twelve*, before which our Lord not only commanded his Disciples to pray to GOD to send labourers into his Harvest, but he continu'd a whole Night in Prayer by himself: That the *Twelve* were distinguish'd from the rest by the Name of *Apostles*, whereas the *Seventy* were only call'd by the general Name of *Disciples*: That after the Mission of the *Seventy*, the *Apostles* were still constantly call'd the *Twelve*; whereas they must have been more than

<sup>c</sup> Mark iii. 14. <sup>d</sup> Luc. X. 1.

Chapter Eighty, if (as some have thought) the *Seventy* had been admitted into their Number :  
 II. That our Lord taught and Instructed the *Twelve* more diligently than the rest of his Disciples, expounding his Parables, and revealing the Mysteries of his Kingdom apart to them \* : That the *Twelve* only receiv'd the Commission to commemorate the Sacrifice of our Lord on the Cross, and to preach the Gospel to *all Nations* : That *Twelve Thrones* were appointed, whereon these *Twelve Men* should sit to judge the *twelve Tribes of Israel* <sup>e</sup>; and the *Twelve Foundations* of the new *Jerusalem* were to contain the Names of the *Twelve Apostles* <sup>f</sup> : That when a Vacancy happen'd in the College of *Apostles* by the Apostacy of *Judas*, another was in a most solemn manner by Divine Designation appointed to take his *Bishoprick*, and to be number'd with the *eleven Apostles*, and to be a witness with them of *CHRIST'S resurrection*, and to take part of their *Ministry and Apostleship* <sup>g</sup> : That *Matthias*, the Person ordain'd to succeed *Judas*, if any Credit may be given to *Eusebius*, *Jerom*, or *Epiphanius*, was one of the *Seventy* : Lastly, That *Barnabas*, *Mark*, *Luke*, *Sothenes*, and other *Evangelists*, as also the *Seven Deacons*, who were all undoubtedly, even after their Promotion to these Offices, inferior to the *Twelve Apostles*, if the Primitive Fathers of the Church

\* *Matth. xx. 17, &c.* <sup>e</sup> *Matth. xix. 28. Luc. xxii. 30.* <sup>f</sup> *Rev. xxi. 14.* <sup>g</sup> *Acts i. 20, 22, 25, 26.*



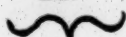
may be believ'd, were also of the *Seventy* \*. Chapter II.  
 From all, and every one of which Observa-  
 tions it appears, how very unreasonable their  
 Opinion is, who think, that the *Seventy* Di-  
 sciples were of the same Order or Dignity  
 with the *Twelve Apostles*.

THUS in the first Establishment of the  
*Christian Church*, which is the *Israel of God*,  
 in the *spiritual* and mystical Sense of that  
 Phrase, was fulfill'd, what had long before  
 been represented in the *literal* or *carnal* Is-  
 rael <sup>h</sup>. The *literal* Israel were deliver'd from  
 the *Aegyptian Slavery* by *Moses* the *Servant of*  
*God*: The *spiritual* *Israel* are deliver'd from  
 their *Bondage to Sin* and the *Devil*, which is  
 a *Slavery* infinitely more deplorable than that  
 of *Aegypt*, by *JESUS CHRIST* the *Son of*  
*God* <sup>i</sup>.

THE *Twelve Tribes* of the *literal* *Israel* were  
 conducted by *Twelve Officers*, the *Heads* of  
 their several *Tribes*, who were all subject to  
*Moses* <sup>k</sup>. In the same manner, under *CHRIST*,  
 the supreme *Head* of the *Spiritual* *Israel*, *Twelve*

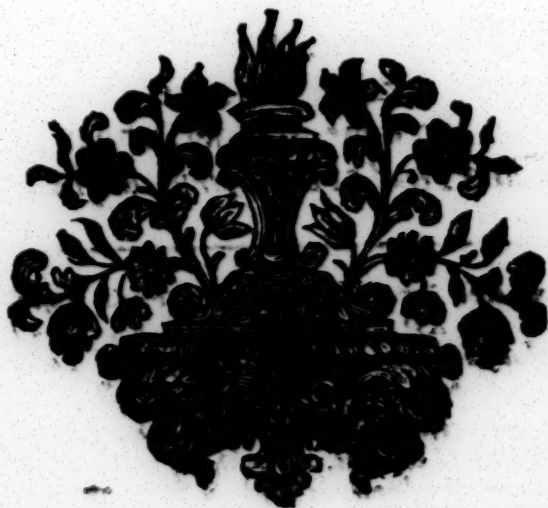
\* *Clemens Alex. Strom.* II. p. 410. *Ed. Paris.* *Ensebius Histor.*  
*Eccles. lib. i. cap. XII.* *Epiphanius Hæres. XX. Idem Hæres. LI.*  
*ac præcipue sub finem tomi prioris lib. I. p. 50. Ed. Paris.* Ἀπέστα-  
 λε ἦ καὶ ἄλλας ἐβδόμηκοντα δύο κηρύττειν, ἧ ὧν ἦσαν οἱ ἐπὶ αὐ-  
 τοῖς ἐπὶ τῶν κληρῶν τεταγμένοι Στέφανος, Φίλιππος, Πρόχορος,  
 Νικάνωρ, Τιμόων, Παρμενάς, καὶ Νικόλαος πρὸς τέτων ἦ Ματθί-  
 ας, ὁ ἀπὸ τῆς Ἰσραὴλ συνηγεμένος μετὰ τῶν ἀποστόλων μετὰ τέτρως ἦ  
 τῶν ἐπὶ αὐτοῦ, καὶ Ματθίαν ἦ πρὸς αὐτοῦ, Μάρκον, Λουκᾶν, Ἰῆσον,  
 Βαρνάβαν, καὶ Ἀπελλῆν, Ρῶφον, Νίγεον, καὶ τοὺς λοιποὺς ἦ ἐβδό-  
 μηκοντα δύο. <sup>h</sup> 1 *Cor.* x. 18. *Gal.* vi. 16. *Matth.* iii. 19. *Luke*  
*iii. 8.* *Rom.* iv. 11, 12, 16. *Gal.* iii. 7. <sup>i</sup> *Heb.* iii. 1, 2, 3, 4.  
*John* viii. 34, 36. *Rom.* vi. 16, 20. 2 *Pet.* ii. 19. <sup>k</sup> *Numb.* i. 4, 16.

Chapter II. *Apostles were appointed to sit on Twelve Thrones, and to judge the Twelve Tribes of Israel*<sup>1</sup>.



Lastly, To compleat the Allusion, our Lord's Seventy Disciples answer to the same Number of the *Heads* of Families in the *literal Israel*, who were appointed according to the Number of *Jacob's Children*<sup>m</sup>, who went with him into *Agypt* \*.

<sup>1</sup> *Matth. xix. 28. Luke xxii. 30. Rev. xxi. 12, 14. <sup>m</sup> Exod. i. 5. xxiv. 1, 9. Numb. xi. 16. Luke x. 1. \* Recognit. S. Clementis lib. I. cap. XL. Nos ergo primos elegit duodecim, quos Apostolos nominavit. Postmodum alios Septuaginta duos probatissimos discipulos: Ut vel hoc modo, recognita imagine Moysis, crederet multitudo, quia hic est, quem prædixit Moyses, venturum Prophetam. Eusebius Demonstrat. Evang. lib. III. cap. II. Μωσῆς κατέστησε τὰ λαὸ ἡγεμόνους ἐβδομήκοντα· ὡσαύτως καὶ ὁ Σωτὴρ ἀνέδειξεν αὐτῶ μαθητὰς ἐβδομήκοντα, καὶ ἀπέστειλεν ἀνὰ δύο πρὸς πρὸς αὐτῶ.*





### CHAP. III.

## *Of the Government of the Church in the time of the APOSTLES.*



WE have seen in what manner the *Christian* Church was govern'd, whilst CHRIST its Founder liv'd on Earth: Let us now enquire, to whom the care of it was committed, when he ascended into

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Heaven. And since in temporal Kingdoms, when any King dies, the Royal Dignity is presently transferr'd to another; and in the Kingdom of *Israel*, other Men succeeded in the places of *Moses* and *David*, the two great Types of CHRIST: It will here be enquir'd, whether in this *Christian* Church or Kingdom,



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dom, it was necessary, that when our blessed Saviour left the World, any other should succeed him in the same Office and Character, which he sustain'd? Which Question may easily be answer'd from what has been shewn in the precedent Chapters, That as this *Christian* Kingdom must last till the general Resurrection, so it will be govern'd by CHRIST in his own Person till that time. The Thrones of temporal Kingdoms commonly become vacant by the Death of those who fill'd them; and therefore must be possess'd by others: But CHRIST *being rais'd from the dead, dieth no more*<sup>a</sup>, he still *lives thro' the Power of GOD*<sup>b</sup>. And tho' he is absent in Body from his Church, yet being GOD as well as Man, he is present in all Places, and has promis'd to *be with his Apostles and their Successors, always to the end of the World*<sup>c</sup>. All faithful Christians are still united to him as their Head: *Being many* they are still spoken of as *one Body in CHRIST*, and on that Account *are every one Members, one of another*<sup>d</sup>. They still receive their Life and Nourishment from him; and are exhorted to *grow up into him in all things, which is the Head; even CHRIST: From whom the whole Body fitly joyn'd together and compacted, maketh increase*<sup>e</sup>. This vital Influence is constantly imparted by the Holy Spirit, whom he sends to supply his place;

<sup>a</sup> Rom. vi. 9. <sup>b</sup> 2 Cor. xiii. 4. <sup>c</sup> Matth. xxviii. 20. <sup>d</sup> Rom. xii. 5. <sup>e</sup> Eph. iv. 15, 16.

And the Benefits, which the Church receives by the *Spirit*, are greater than any which could be expected from the bodily Presence of CHRIST himself: Whence he assur'd his Disciples, that it was *expedient for them, that he should go away*, that he might *send the Holy Ghost unto them*<sup>f</sup>. And he farther promis'd, That the same *Spirit* should always remain with them: *I will pray the Father, and he will give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth*<sup>g</sup>. And under this Character of a perpetual King our Lord was represented by *Melchisedeck*; whose Parentage, Birth, Death and Successors, having not been recorded to Posterity, he was a very fit Type of one, who is truly *without Father and Mother, without beginning of Days, or end of Life, and abides a King and Priest for ever*<sup>h</sup>.

IT is therefore certain, that CHRIST cannot have any Successor, strictly so call'd, in the Government of the Church: But it remains to be enquir'd, Whether he has entrusted any one Man, or any Number of Men to rule it as his Deputies, or Vicegerents; or whether he has left all his Subjects in such a State of Equality, that no *Christian* has any Spiritual Authority over another, besides what he is allow'd to exercise by the Agreement of *Christians* among themselves. For

<sup>f</sup> *John* xvi. 7. <sup>g</sup> *John* xiv. 16, 17. <sup>h</sup> *Heb.* vii. 1, 3, 16, 24.

Chapter the answering of these and the like Enquiries,  
 III. I shall endeavour in this Chapter to shew :

*First*, THAT when our Lord left the World, his *Apostles* were entrusted with Authority to govern the *Christian Church*.

*Secondly*, THAT this Authority was entrusted equally with all the *Apostles*.

*Thirdly*, I shall enquire, what inferior *Ministers* had a share in it.

I. I am to shew in the *first* place, that when our Lord left the World, the *Apostles* were entrusted with Authority to govern the *Christian Church*. For the more full Proof of which Proposition, these three Things shall be made out :

*First*, THAT this Authority is not repugnant to the Nature of the *Christian Church*, or the Rules of the *Gospel*.

*Secondly*, THAT this Authority was actually conferr'd by our Lord on his *Apostles*.

*Thirdly*, THAT the *Apostles* exercis'd this Authority after our Lord's Ascension.

I. And *First*, THERE is nothing in the Nature of the *Christian Church*, or in the Rules of the *Gospel*, but what is very consistent with this Authority. If there be any thing in the Nature of the *Christian Church*, so contrary to the Nature of all other Societies, that it cannot be govern'd by *Officers*, subordinate to its chief Governour, it must be this, that it is a *Spiritual Society*. Whence this indeed follows, That they who govern the Church, can claim no *Civil Prerogative*, nor inforce their



their Laws with *Civil* Rewards or Punishments; nor exercise any part of the Power, which belongs to the Magistrates of *Temporal* Kingdoms ; But it will be difficult to find a Reason, why in a *Spiritual* Society there may not be *Spiritual* Ministers, who are subordinate to the chief *Spiritual* Head, and act by his Commission, as well as in *Civil* Societies there are *Civil* Officers under the chief *Civil* Magistrate. And it rather follows on the contrary side, that as in *Civil* Societies the Supreme *Civil* Magistrate do's commission others to exercise some part of his *Civil* Power ; so in this *Spiritual* Society, some part of the *Spiritual* Power may be communicated to fit Persons by the Supreme *Spiritual* Head, who is the Fountain of this Power: Unless it could be shewn, that the Power of CHRIST over his Church, is less absolute than that of *Temporal* Kings over their Kingdoms ; or that *Spiritual* Power is of such a nature, that no Share of it can be imparted to any other. The former of these will scarce be pretended : And that several parts of the *Spiritual* Power, whereby our Lord governs his Church, are such as may be exercis'd by others, who act in his Name, will appear to every one, who considers the Acts of Power, whereby CHRIST and his *Ministers* founded and govern'd the *Christian* Church, whilst he liv'd on Earth, as they have been related in the last Chapter ; and shall be farther made out, when we come to discourse of the particular Powers,

Chapter which have been exercis'd by his *Apostles* and  
 III. their Successours since his Ascension.

NEITHER is there any thing in the Rules of the *Gospel*, which is inconsistent with the having or exercising of such an Authority. Some have wrested to this purpose, those Passages of *Scripture*, which recommend *Humility*, and *Lowliness of Mind*, and command us to *esteem others*, and *in honour to prefer them above our selves*; and others, wherein the *Pharisees* are blam'd for affecting to have *the chief Places in the Synagogue*, and *the uppermost Rooms at Feasts*, and to be call'd *Masters and Fathers*: Which are so many Lessons against *Pride* and *Ambition*; but no more repugnant to a just use of *Spiritual Power* and *Authority*, than they are of *Temporal*; and have been urg'd with no less Force by those, who are *Enemies* to all *Civil Government*, and to the *Civil Distinctions* of *Orders* amongst *Men*, than they are by such, as would destroy all *Spiritual Jurisdiction* and *Preeminence*.

HOWEVER, there is one Saying of *CHRIST*, which because it has been much insisted on by those, who contend for an Equality among *Christians*, may be thought to deserve a more particular Consideration. It is that, in which we are told, that when the *Ten Apostles* were mov'd with *Indignation* against the two Brethren *James* and *John*, who had desir'd the chief Places in *CHRIST's Kingdom*, *JESUS* call'd them all unto him, and said:  
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*Ye know, that the Princes of the Gentiles exercise Dominion over them; and they that are great, exercise Authority upon them: But it shall not be so among you: But whosoever will be great among you, let him be your Minister: And whosoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many*<sup>i</sup>. Hence they conclude, That all Distinction of Degrees in the *Christian Church*, at least all such as implies any Jurisdiction of one *Christian* over another, and especially of one *Minister* over another, is unlawful. For the Correction of which Error, these *Three* things may be consider'd.

*First*, THAT the Design of this Passage is to correct the Vain-glorious Humour, which prevail'd at that time among the *Apostles*, who hoped to enjoy *temporal* Principalities, and to live in outward Pomp and Splendor, under CHRIST. It is certain, that both they, and generally all the *Jews* expected, that the *Messias* would erect a most glorious *temporal* Kingdom. Hence *Herod* hearing that the *Messias* was born in *Bethlehem*, caus'd all the Infants thereabouts to be put to Death, hoping among the rest to destroy his Rival. On the same account, the *Chief Priests* accus'd our Lord as *Cæsar's* Ene-

<sup>i</sup> *Matth. xx. 24 — 28. Mark x. 42, 43, 44. Luke xxii. 25, 26, 27.*



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my, for declaring himself to be the *Messias*. A little before his Death, the *Apostles* believ'd, they were to fight with *Swords* against his Enemies <sup>k</sup>. When they saw him dead, and their hopes of temporal Glory and Power gone with him, they began to think him a *Deceiver*: *We trusted*, say two of his Disciples, *that it had been he, who should have redeem'd Israel* <sup>l</sup>. After his Resurrection, the same hopes reviv'd, which put them upon asking this Question: *Lord, wilt thou at this time restore the Kingdom to Israel* <sup>m</sup>? So that we can't in the least doubt, but that when our Lord promis'd, they should sit around him on twelve Thrones, judging the twelve Tribes of Israel <sup>n</sup>; they understood this of some temporal Dignity, to which they should be advanc'd: Or that, when James and John desir'd to sit on his Right-Hand, and on his Left, that is, to be next in Honour to him, in his Kingdom, they aspir'd after temporal Greatness. And the very Words of our Saviour, which speak of the Dominion and Authority of Princes and great Men among the Gentiles, are plainly levell'd at this sort of Ambition: Which some of the Socinians have thought to be so clear and unquestionable, that they have grounded upon this Text, that dangerous Opinion of theirs, that it is *unlawful for any*

<sup>k</sup> John xviii. 10. <sup>l</sup> Luke xxiv. 21. <sup>m</sup> Acts i. 6. <sup>n</sup> Matth. xix. 28.

*Christian to exercise civil Dominion, or to be a Magistrate* \*. Chapter III.

Secondly, IT must be consider'd, that no Power is deny'd to the *Apostles* in this place, which was exercis'd at that time by CHRIST. Whatever it be, which they are commanded to do, or to forbear, it is inforc'd by our Lord's own Example in all the three Evangelists, who have related this Story: *For even the Son of Man* (said he) *came not to be minister'd unto, but to minister* °: Or as it is express'd by St. Luke: *I am among you as he that serveth* p. So that unless we are willing to affirm, that our Lord exercis'd no spiritual Power over his *Apostles*, we can't conclude, that he forbad his *Apostles* the exercise of this Power over others.

Thirdly, IT may be farther consider'd, that the same sort of Power and Dignity, which belong'd to our Lord as *King* of his Church, was promis'd to the *Apostles* at the very time, wherein he spoke the foremention'd Words. For having forbidden them to expect the same *Dominion* which the *Kings* of the *Gentiles* exercis'd over their Subjects, he presently adds, as it were to support their Spirits under this disappointment, that he would give them such a *Kingdom*, as GOD had appointed him: *And I appoint to you a Kingdom*,

\* Wolzogenius comment, in loc. cit. Matthæi; Hinc jam clare perspicitur, Christum hic sub Apostolorum persona universum fidelem populum suum intelligere, & civilem dominationem omnibus illis ademisse, qui in regno ejus subditi esse voluerint, ° Matth. xx. 28. Mark x. 45. p Luke xxii. 27.

Chapter III. *as my Father hath appointed to me ; That ye may eat and drink at my Table, in my Kingdom, and sit on Thrones judging the twelve Tribes of Israel* 9.

So that we may safely conclude, the whole design of this Passage was to restrain the ambitious Desire of temporal Greatness, which then prevail'd among the Apostles; or should we allow it to have any respect to spiritual Power or Dignity, which it do's not appear to have, the meaning of it can only be this: That the *Apostles* were not to make use of it in the same manner, or for the same ends, as the Kings of the *Gentiles* us'd to employ their Authority, that is, to serve their Vanity and other Lusts, but for the Service and Benefit of the People committed to their Charge; even as CHRIST himself, the great *King of Kings*, came not into the World to be minister'd unto by his Subjects, and to gratifie himself, but rather to minister to them, and for their Service and Advantage.

2. I hope it has appear'd, that it is no way repugnant to the Nature of the Church, or the Rules of the *Gospel*, that the *Apostles* should be intrusted with Authority to govern the *Christian Church*. Let us therefore enquire in the *second* place, whether our Lord did actually intrust them with this Authority.

AND here we may remember, from the last Chapter, that neither our *Lord*, nor Da-

<sup>9</sup> Luke xxii. 29, 30.



*vid* the great Type of him, were inflated at once in the full Power and Dignity, which GOD had appointed them; but advanced to it by several Degrees: Agreeably to these Patterns, the plenitude of *Apostolick* Power was not conferr'd on the Apostles at their first Ordination, but given them at three different times.

*First*, AFTER a whole Night spent in solemn Prayer, our Lord chose them to be *with him* as his constant Attendants and *Ministers*, and to *preach* the Gospel. They had also power to baptize, tho' that be not express'd in their Commission; which is evident from St. *John's Gospel*, where it is said, that JESUS *himself baptiz'd not, but his Disciples*<sup>r</sup>. All which Offices have been generally executed in the *Christian Church*, since our Lord's Ascension, by the *Deacons*, or *third Order of Ministers*.

After this, they receiv'd Authority to commemorate our Lord's Sacrifice on the Cross, when he commanded them at his last Supper to *do as he had done*, that is, to *bless* the Elements of *Bread and Wine in remembrance of him*<sup>s</sup>. Which Office has constantly been performed in all Ages of the Church, by the Presbyters, or *second Order of Ministers*.

*Thirdly*, WHEN our Lord was going to leave the World, he again enlarg'd their Powers. In the doing whereof this deserves to be observ'd, that the *Apostles* were admit-

<sup>r</sup> *John* iv. 1, 2. <sup>s</sup> *Luke* xxii. 19.

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ted to their Office in the same manner, wherein our *Lord* enter'd upon his; and scarce any Power is said to belong to our *Lord*, which he did not confer on them. Our *Lord* was anointed from his Mother's Womb to be a *King*, *Priest* and *Prophet*; but did not actually execute any of these Offices, till the *Holy Ghost*, descending visibly from Heaven upon him, had *anointed* him the *second* time. In like manner, he appear'd to the *Apostles* after his Resurrection, and gave them this Commission: *As my Father hath sent me, so send I you. And when he had said this, he breath'd on them, and saith unto them, Receive ye the Holy Ghost* <sup>t</sup>. Nevertheless, they were not yet to enter upon their Office till the *Holy Ghost* descending in a visible manner, should give them *Power* <sup>u</sup>. The *Holy Ghost* descended on our *Lord* at his *Baptism*, and therefore he us'd the same word of *baptizing* the *Apostles* with it: *Ye shall be baptiz'd*, said he, *with the Holy Ghost not many Days hence* <sup>w</sup>. This was done upon the Day of *Pentecost* next following, and then they began to preach the Gospel <sup>x</sup>. Their Government was of the same Nature with the Government of *CHRIST*; for thus he promis'd: *I appoint to you a Kingdom, as my Father hath appointed to me* <sup>y</sup>. Our *Lord* received from *GOD*, the *Keys of Heaven* <sup>z</sup>; and by Virtue of this

<sup>t</sup> *John* xx. 21, 22. <sup>u</sup> *Acts* i. 4, 5, 8. <sup>w</sup> *Acts* i. 5. <sup>x</sup> *Acts* ii. <sup>y</sup> *Luke* xxii. 29. <sup>z</sup> *Isa.* xxii. 22. *Rev.* iii. 7.

Grant, had Power to remit Sins on Earth <sup>a</sup>: The same *Keys*, with the Power which accompany'd them, was first promis'd to Peter as the *Foreman* of the *Apostolick* College <sup>b</sup>, and afterwards actually conferr'd on all the *Apostles*, in these Words: *Whose soever Sins ye remit, they are remitted; and whose soever Sins ye retain, they are retain'd* <sup>c</sup>. The Father committed all judgment to his Son <sup>d</sup>, and set him on his *Right-hand*; and our Lord promis'd, that when the Son of Man shall sit on the Throne of his Glory, the twelve *Apostles* should sit on twelve Thrones, judging the twelve Tribes of Israel <sup>e</sup>. Our Lord is the chief Shepherd <sup>f</sup>, and his *Apostles* as Shepherds under him, are intrusted with the care of his Flock <sup>g</sup>. Our Lord at first was only King of the *Jews*, but after his Death receiv'd Power over all the World: And by Virtue of this, he commission'd the *Apostles*, who till that time had only been sent to the House of Israel, to admit all Nations into his Church: *All Power*, says he, *is given to me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them* <sup>h</sup>. Our Lord was the Foundation, and the corner Stone, on which the Church was built <sup>i</sup>; and the *Apostles* are also spoken of as a part of this Foundation: *The Wall of the new Je-*

<sup>a</sup> Matth. ix. 6. <sup>b</sup> Matth. xvi. 19. <sup>c</sup> John xx. 23. <sup>d</sup> John v. 22. 27. <sup>e</sup> Matth. xix. 28. Luke xxii. 30. <sup>f</sup> John x. 11. Heb. xiii. 20. <sup>g</sup> 1 Pet. v. 4. <sup>h</sup> John xii. 15, 16, 17. <sup>i</sup> Matth. xxviii. 18, 19. <sup>j</sup> 1 Cor. iii. 11.



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*rusalem* is said to have twelve Foundations, and in them the Names of the twelve Apostles<sup>k</sup>: And St. Paul tells the *Ephesians*, that they are the Household of GOD, and are built upon the Foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief corner Stone<sup>l</sup>.

THE things which, in these and other Passages of Scripture, are affirm'd of the *Apostles*, are so very great, and come so near those which are spoken of our Blessed Lord, that some have been apt to describe them rather as *Kings* and *Princes* of the *Christian Church*, than the *Ministers* of CHRIST: And certainly whoever considers the full meaning and extent of the foremention'd Texts, will rather be inclin'd to think too highly of them, and above what he ought to think, than to bring them down upon a level with other *Christians*. However, because the Nature and Extent of their Authority and Office, may be farther discover'd by their execution of it, who being led by the Spirit into all necessary Truths, can't be suppos'd to have err'd in a matter of so great and universal Concern to the whole Church, let us proceed to consider,

3. IN what manner the Twelve *Apostles* exercis'd their Authority after our Lord's Ascension. And whoever carefully reads over the *New-Testament*, will find, that scarce

<sup>k</sup> Rev. xxi. 14. <sup>l</sup> Eph. ii. 19, 20.

any Act of Power was done by our Lord whilst he liv'd on Earth, which was not, at least in some degree, exercis'd by the *Apostles* after his Ascension. In order to have a more clear and distinct View of what was done by the *Apostles*, let us first consider those Acts of theirs, which had a relation to the *Christian* People without distinction; and afterwards, such as concern'd only the inferior and subordinate *Ministers* of the Church.

*First*, LET us take a View of those Acts, which had a relation to the *Christian* People without distinction. And as our Lord, having receiv'd his Unction by the *Holy Spirit*, presently began to *preach*, and to *baptize* Disciples; so the same *Spirit* having descended on the *Apostles* at the time of *Pentecost*, on that very Day they *preach'd* the Gospel with such wonderful Success, that no less than *three thousand Souls* were then *baptiz'd* <sup>m</sup>.

THE Disciples of CHRIST follow'd him, and the new Converts *stedfastly continued in the Apostles Doctrine and Fellowship* <sup>n</sup>.

OUR Blessed Saviour left so complete a System of all Religious and Moral Duties, that no Addition of new Duties could be made to it; and therefore the *Apostles* could not be *Law-givers* in so ample and extensive a manner as their Master: But when any of CHRIST'S *Laws* wanted to be explain'd,

<sup>m</sup> Acts ii. 41.    <sup>n</sup> Acts ii. 42.

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recourse was had to them, and their Sentence was every where obey'd. Besides this, they enjoin'd, whatever was farther necessary towards the Peace of the Church, or the Order and Decency of Divine Worship. Many Examples of their exercising this Power must not be expected in the *Acts*, which seldom relate any thing farther than the first Conversion of Churches to the Faith, and do not inform us how they were govern'd afterwards: However, there is one famous Instance, wherein the *Apostles* and *Elders* of *Jerusalem*, upon an Appeal from the Churches in other Countries, decree'd, that the Converts from *Gentilism* should be excus'd from observing the Law of *Moses*, some few Precepts, which were necessary for those Times, excepted °. And if we go on to the *Epistles* of *St. Paul*, we shall find, that he exercis'd this Authority in all the Churches under his Care: The whole 7th, 8th, 11th, and 14th Chapters of his First *Epistle* to the *Corinthians*, consist of Laws and Directions for the Church of *Corinth*, many of which were never expressly enjoin'd by *CHRIST*, and some of them are expressly requir'd by the *Apostle's* own Authority: *And to the marry'd I command, yet not I, but the Lord: But to the rest speak I, not the Lord* p. He promiseth to make more Laws at his next coming to them: *And the rest will I set in order, when I come* q. He speaks of o-

° *Acts* xv. 1. p *1 Cor.* vii. 10, 11. q *1 Cor.* xi. 34.



ther Rules, and those also such as we do not find to have been made by CHRIST, which he appointed in other Churches: *And so ordain I in all Churches* <sup>r</sup>. He useth the same style of Command to the *Thessalonians*: *We have confidence, that ye both do, and will do the things which we command you. When we were with you, we commanded you, that if any would not work, neither should he eat. Them that are such we command, that with quietness they work, and eat their own Bread* <sup>s</sup>. All which, with several other Passages, do plainly imply an Authority to make Rules.

To this Authority of Prescribing Rules, must be added that of inforcing these Rules with suitable Punishments. That the *Corinthians* believ'd St. Paul to have this Power, appears from that Passage, wherein he speaks of *their Obedience, how with fear and trembling they receiv'd Titus, whom he had sent with Authority among them* <sup>t</sup>. And he do's very often put them in mind of it: He tells them of *his Authority, and his Power, which the Lord had given him for Edification*; by vertue whereof he threatens to *use sharpness, to come to them with a Rod, and to revenge all Disobedience* <sup>u</sup>; that *he would not spare* <sup>w</sup>, and that he would be found among them *such as they would not* <sup>x</sup>. In his Second Epistle to the *Thessalonians*, he

<sup>r</sup> 1 Cor. vii. 17. <sup>s</sup> 2 Thes. iii. 4, 10, 12. <sup>t</sup> 2 Cor. vii. 15.

<sup>u</sup> 1 Cor. iv. 21. <sup>v</sup> 2 Cor. x. 6, 8. xiii. 10. <sup>w</sup> 2 Cor. xiii. 2.

<sup>x</sup> 2 Cor. xii. 20.

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*commands them to withdraw themselves from every Brother, that walketh disorderly, and not after the Traditions, which he receiv'd of him. Again, If any Man (saith he) obey not our Word, note that Man, and have no Company with him, that he may be asham'd y. In the same manner, he requires the Corinthians, not to keep Company, if any Man that is call'd a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no not to eat z. And sometimes we find him passing Sentence on particular Offenders. He deliver'd Hymenæus and Alexander unto Satan, that they might learn not to Blaspheme a: And even in his Absence he condemn'd the incestuous Corinthian; I verily (saith he) as absent in Body, but present in Spirit, have judg'd already as though I were present, that such a one be deliver'd to Satan, and that he be put away from among you b. And he strictly requires them to put this Sentence in execution, and writes to know the Proof of them, whether they be obedient, as in all other things, so particularly in this c.*

*Lastly, To the exercise of this Power of judging and condemning, let us join that of pardoning and absolving the condemn'd from Punishment. This he exercis'd towards the incestuous Person upon his Repentance, as CHRIST's Vicegerent: Sufficient to such a Man (saith he) is this Punishment: And afterwards*

<sup>y</sup> 2 Thes. iii. 6, 14. <sup>z</sup> 1 Cor. v. 2. <sup>a</sup> 1 Tim. i. 20. <sup>b</sup> 1 Cor. v. 3, 4, 5, 7, 13. <sup>c</sup> 2 Cor. ii. 9.

thus goes on; *for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the Person of CHRIST*, that is, by his Authority committed to me<sup>d</sup>.

THESE are plain Proofs that the *Christian Church* was then govern'd by the *Apostles*. Yet it must not be conceal'd, that there were some at *Corinth* who disclaim'd St. Paul's Authority: But upon what pretence was this done? Did they deny, that the Authority which he exercis'd, belong'd to the *Apostolick Office*? If this had been objected, it would have put him upon asserting the Power of the *Apostles* to govern the Church: But instead of that, he only proves his own Title to the *Apostolick Office*, which these Men seem to have deny'd, because he had been a Persecutor, and not one of the *Twelve*: Whence they rather chose to be call'd the Followers of *Apollos*, who was an eloquent Orator, or of *Cephas* the first *Apostle*<sup>e</sup>. In opposition to these *Schismatics*, he proves himself to be an *Apostle*, both in the general Sense of that Name, and particularly as he had been sent to preach the Gospel to them: *Am I not an Apostle? If I be an Apostle to others, yet doubtless I am to you*, whom I have converted, and on whom I have conferr'd the Gifts of the *Holy Spirit*, so that *ye are the Seal of mine Apostleship in the Lord*<sup>f</sup>. In another place he tells

<sup>d</sup> 2 Cor. ii. 6, 10.    <sup>e</sup> 1 Cor. i. 12. iii. 22.    <sup>f</sup> 1 Cor. ix. 1, 3.



Chapter them, that he was *not a whit behind the very*  
 III. *chiefest Apostles* <sup>g</sup>; and that he had given full  
 Proof of his Title to this Office: *Truly the*  
*signs of an Apostle were wrought among you in all*  
*Patience, in Signs and Wonders, and mighty*  
*Deeds* <sup>h</sup>. So that this very Objection is rather  
 a Proof, that the *Apostles* had such an Autho-  
 rity as was exercis'd by St. Paul; since it ap-  
 pears, that they who deny'd him this Autho-  
 rity, did it on this pretence, that he was not  
 an *Apostle*; and the way he takes to assert  
 his Right to this Authority, is only to prove  
 his Right to the *Apostolick Office*.

THUS I have consider'd some of the chief  
 Acts of Authority, which the *Apostles* exer-  
 cis'd over the *Christian* People without di-  
 stinction: It is now time to proceed to those  
 other Acts, which concern'd the subordinate  
*Ministers* of the Church. And here it will  
 again appear, that all other *Ministers* were  
 subject to the *Apostles*, almost in the same  
 manner as they had before been to our Lord.

ONE of our Saviour's Prerogatives, whilst  
 he liv'd on Earth, was the Power of ordain-  
 ing *Ministers*: And this belong'd to the *Apo-*  
*stles*; the Twelve together ordained the se-  
 ven Deacons <sup>i</sup>; Paul and Barnabas ordain'd  
*Elders* <sup>k</sup>; and Paul, with the *Elders*, or-  
 dain'd Timothy <sup>l</sup>.

<sup>g</sup> 2 Cor. xi. 5. xii. 11. <sup>h</sup> 2 Cor. xii. 12. <sup>i</sup> Acts vi. 3.  
<sup>k</sup> Acts xiv. 23. <sup>l</sup> 2 Tim. ii. 6.

WHILST our Lord liv'd on Earth, the *Apostles* were his constant Attendants, and were sent forth by him to preach, as he saw occasion. The like Obedience and Attendance was paid by the inferior *Ministers* to the *Apostles* after our Lord's Reception into Heaven. Mark was first *Minister* to Paul and Barnabas <sup>m</sup>, and afterwards to Barnabas alone <sup>n</sup>. When St. Paul was at Ephesus, he was attended by Timothy and Erastus, whom he sent before him into Macedonia <sup>o</sup>. Towards the latter part of the *Acts*, the Author of that Book, who is suppos'd to have been Luke the Evangelist, is spoken of as his constant Attendant <sup>p</sup>. Not to mention several others, whose Attendance on the *Apostles*, and especially on St. Paul, is spoken of in their *Epistles*.

BAPTIZING was reckon'd an inferior *Ministry*, and as such was not perform'd by our Lord himself, but by his *Disciples* <sup>q</sup>. Neither did the *Apostles* baptize in their own Persons, but commonly deputed some of the *Ministers*, who waited on them, to do it. Cornelius and his Family were converted by St. Peter's preaching, but he commanded them to be baptiz'd, as it is probable, by some of the six Brethren, who accompany'd him <sup>r</sup>. St. Paul converted the *Corinthians*, and yet declares, that to the best of his Remembrance he baptiz'd

<sup>m</sup> *Acts* xii. 25. xiii. 5. <sup>n</sup> *Acts* xv. 39. <sup>o</sup> *Acts* xix. 22.  
<sup>p</sup> *Acts* xvi. 12. xx. 6, 13. xxi. 1, 3, &c. xxvii. 2, 3, &c. xxviii.  
2, 16. <sup>q</sup> *John* iv. 20. <sup>r</sup> *Acts* x. 45, 48. xi. 12.

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*none of them, but Crispus and Gajus, and the Household of Stephanas: And he gives this reason for it, That CHRIST sent him not to baptize but to preach the Gospel<sup>s</sup>: The meaning of which Words is not, that St. Paul wanted Authority to baptize, which was conferr'd by our Lord on all his Apostles<sup>t</sup>, and exercis'd by St. Paul himself in baptizing the Persons before-mention'd: But he means, that preaching was his principal Business, and that he rather chose to depute inferior Ministers, who had more leisure, and whose proper Business it was, to baptize. And thus he seems to have done at Ephesus, where his preaching to Twelve Disciples, who had receiv'd John's Baptism, and his conferring on them the Gifts of the Spirit, are expressly mention'd; whereas it is only said *they were baptiz'd*, without any mention of the Person, by whom their Baptism was conferr'd, who probably was one of St. Paul's Deacons. When they heard this, that is, St. Paul's Exhortation, *they were baptiz'd in the Name of the Lord JESUS: And when Paul had laid his Hands on them, the Holy Ghost came on them* <sup>u</sup>.*

THIS naturally leads us to another Privilege, which belong'd to our Lord, and afterwards to the Apostles, namely, the Power of giving the Holy Ghost. Philip the Deacon preach'd the Gospel to the Samaritans, and

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<sup>t</sup> 1 Cor. i. 14, 15, 17. <sup>u</sup> Matth. xxviii. 19. <sup>v</sup> Acts xix. 5, 6.



baptiz'd those of them who believ'd ; but the *Holy Ghost* fell on none of them, till *Peter* and *John* laid their Hands on them <sup>w</sup>.

IT may be farther observ'd, that all other *Ministers*, of what Quality soever, were subject to the *Apostles*, and that not only when they were present, but in their Absence. We find that *St. Paul* all along thro' his Epistles to *Timothy* and *Titus*, writes in a Stile, which implies his Authority over them. He tells *Philemon*, who is call'd his *Fellow-Labourer*, (*συνεργός*) and therefore seems to have been a *Minister* of the Gospel, that tho' he was willing for love's sake rather to beseech him, yet he might be bold in CHRIST, that is, by the Power which our Lord had given him, to enjoin him what was convenient <sup>x</sup>. He sends from Miletus, and calls thither the *Elders* or *Bishops* of Ephesus, to whom he gives a most solemn Charge ; which is a manifest Sign, that they were under his Government <sup>y</sup>. And at Corinth, where several *Prophets* and *Evangelists* were then present, the same *Apostle*, being absent, both excommunicates and absolves, and enacts Laws, some of which were to be observ'd by the *Gifted Ministers* themselves : Let the *Prophets* (saith he) speak two, or three, and let the rest judge <sup>z</sup>. Not to mention several other Rules, which he prescribes in the same place by his *Apostolick* Authority, and

<sup>w</sup> Acts viii. 6 — 17. <sup>x</sup> Phil. i. 8, 9. <sup>y</sup> Acts xx. 17, &c.  
<sup>z</sup> 1 Cor. xiv. 29.

Chapter as CHRIST's Vicegerent : *What ? came*  
 III. *the Word of GOD out from you ? or came*  
 ~~~~~ *it to you only ? If any Man think himself to be a*  
*Prophet, or Spiritual, let him acknowledge, that*  
*the things, which I write unto you, are the Com-*  
*mandments of the Lord <sup>a</sup>.*

Lastly, THE Ministers, who refus'd to pay  
 the Apostles their due Respect and Obedience,  
 are every where censur'd as *Hereticks*, and Dis-  
 turbors of the Church's Peace. One of  
 these was *Diotrephes*, who lov'd to have the Pre-  
 eminence, and rejected St. John's Authority,  
*prating against him with malicious Words*, and  
*casting out of the Church those, who receiv'd and*  
*entertain'd the Brethren* ; for which Crimes  
 the Apostle threatens to punish him <sup>b</sup>. Some  
 of them are call'd by St. Paul, *false Apo-*  
*stles, deceitful Teachers <sup>c</sup>* ; and he wishes to  
 have others of them *cut off for troubling the*  
*Church <sup>d</sup>*. And, Lastly, Others of the same  
 Character, are describ'd by St. Jude, and  
 censur'd in this manner : *Woe unto them, for*  
*they have gone into the way of Cain, that is,*  
*have persecuted to death their Brethren, who*  
*were more belov'd and favour'd by GOD*  
*than themselves ; and ran greedily after the Er-*  
*ror of Balaam for Reward*, namely, by sedu-  
 cing GOD's People in hope of Gain, as *Ba-*  
*laam counsell'd Balak to intice the Israelites to*  
*Fornication and Idolatry <sup>e</sup> ; and perish'd in the*

<sup>a</sup> 1 Cor. xiv. 36, 37. <sup>b</sup> 3 John 9, 10. <sup>c</sup> 2 Cor. xi. 13. <sup>d</sup> Gal.  
 V. 12. <sup>e</sup> 2 Pet. ii. 14. Numb. xxxi. 16.

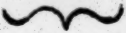
*gainsaying of Core, an ambitious Levite, who aspir'd to the Priesthood* <sup>f</sup>. Chapter III.

II. I hope it has been sufficiently prov'd, that the *Apostles* were intrusted with Authority to govern the *Christian Church* after our *Lord's* Ascension into Heaven: Let us now inquire, whether this Authority was equally intrusted with all the *Twelve*, which was the *second* thing to be consider'd in this Chapter.

AND here it must not be deny'd, that some of the *Apostles* were superior to the rest, both in personal Merit and Abilities, and in order of Place. *St. Paul* speaks of some, namely, *James, Peter, and John, who seem'd to be Pillars* <sup>g</sup>, that is, principal Supports of the Church; and were accounted *chief Apostles* <sup>h</sup>. And it is remarkable, that in all the Catalogues of the *Twelve Apostles*, which are extant in the Scriptures, *Peter* is constantly plac'd the first; next to him these three, *Andrew, James and John*, tho' not always in the same order; and last of all, *Judas Iscariot* <sup>i</sup>. It may be farther observ'd, that some of the *Twelve* were admitted to a greater degree of Confidence and Familiarity with our *Lord*, than others: *John* was his beloved Disciple, and as such lean'd on his Bosom at his last Supper <sup>k</sup>. *Peter, James and John* were present at his Transfiguration, which they were commanded to conceal from all others <sup>l</sup>. The

<sup>f</sup> Numb. xvi. <sup>g</sup> Gal. ii. 9. <sup>h</sup> 2 Cor. xi. 5. xii. 11. <sup>i</sup> Matth. x. Mark iii. Luke vi. Acts i. <sup>k</sup> John xxi. 24. xiii. 23. <sup>l</sup> Matth. xvii. 1, 9.



Chapter  
 III.  same Persons were admitted to be Witnesses of his Agony in the Garden <sup>m</sup>. When he rais'd the Ruler of the Synagogue's Daughter from the dead, *he suffer'd no Man to follow him, save these three* <sup>n</sup>: And he gave surnames of Honour only to these three; to Simon, the Name of Peter, or Cephass; and to James and John, the Name of Boanerges <sup>o</sup>. The same Persons, with Andrew, ask'd him *privately* concerning the Destruction of Jerusalem, and the end of the World <sup>p</sup>. When the Greeks, who came to Jerusalem, to worship at the Feast of the Passover, came to Philip, and desir'd him, saying, Sir, we would see JESUS; Philip did not presume to acquaint our Lord with their Request, till he had first told it to Andrew, who was the superior Apostle, and then Andrew and Philip went together and told JESUS <sup>q</sup>. Hence it plainly appears, that some of the Apostles had a Preeminence above others: And it may be observ'd farther, that in most places Peter is preferr'd before all the rest: Whence our Lord often speaks to him, and he replies before, and, as it were, in the Name of the rest. Thus a little before our Lord's Passion, he said, Simon, Simon, Satan hath desir'd to have you, that he may sift you, as Wheat <sup>r</sup>. Again, when JESUS found Peter, James, and John sleeping, he said unto Peter, Simon, sleepest thou? couldest thou not watch

<sup>m</sup> Matth. xxvi. 37. <sup>n</sup> Mark v. 37. <sup>o</sup> Mark iii. 16, 17. <sup>p</sup> Mark xiii. 3. <sup>q</sup> John xii. 20, 21, 22. <sup>r</sup> Luke xxii. 31.

*with me one Hour?* Reproving the other two in the Person of *Peter*. When many of our Lord's Disciples forsook him, he spoke to all the Twelve; *Will ye also go away?* Whereupon *Simon Peter*, in the Name of the rest, answer'd him, *Lord, to whom shall we go? thou hast the Words of eternal Life*<sup>s</sup>. Again, when our Lord ask'd the Twelve, *Whom say ye, that I am?* *Simon Peter* answer'd, for the rest, *Thou art CHRIST*: Whereupon our Lord again addresses his Answer to him in particular, *Blessed art thou, Simon: I will give unto thee the Keys of the Kingdom of Heaven*<sup>t</sup>. Our Lord appear'd to *Peter* after his Resurrection, before the rest of the *Apostles*<sup>u</sup>; and before this, he sent the Message of his Resurrection to him in particular<sup>w</sup>. From these and the like Passages, it is evident that *Peter* was the Foreman of the College of *Apostles*, whilst our Lord liv'd on Earth; And it is plain, that he kept the same Dignity, at least for some time, after his Ascension. For we find in the beginning of the *Acts*, before the Descent of the *Holy Spirit*, that when the Disciples were assembled together, *Peter* stood in the midst of them, and propounded the Election of a twelfth *Apostle*, into the place of *Judas*<sup>x</sup>. After the *Holy Ghost's* Descent, he speaks to the *Jews* in the Name of the rest: *Peter* standing up with the Eleven, said unto them<sup>y</sup>. And

<sup>s</sup> John vi. 65, 67, 68. <sup>t</sup> Matth. xvi. 15, &c. <sup>u</sup> Luke xxiv. 34. <sup>v</sup> 1 Cor. xv. 5. <sup>w</sup> Mark xvi. 7. <sup>x</sup> Acts i. 15. <sup>y</sup> Acts ii. 14. iii. 12. iv. 8.

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*Peter* is often mention'd by Name, when the rest are only spoken of in general. The Jews who were Converted on the Day of *Pentecost*, applying themselves to *Peter* and the rest of the Apostles, said, *Men and Brethren, what shall we do?* Then *Peter*, as the Foreman of the Apostles, said unto them, *Repent, and be baptiz'd<sup>z</sup>.* When the twelve Apostles were brought before the High-Priest, *Peter* and the other Apostles, that is, the rest of the Apostles by *Peter* their Foreman, answer'd and said, *We ought to obey GOD, rather than Men<sup>a</sup>.* When many Signs and Wonders were wrought by the Apostles, and the People magnify'd them on that account, a particular Regard seems to have been paid to *Peter* above the rest: For it is said, *They brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by might overshadow some of them<sup>b</sup>.* When *Ananias* and *Sapphira* had laid part of the price of their Possession at the Apostles Feet, and kept back the rest, *Peter* said in the Name of all the rest, who were then present, *Ananias, Why hath Satan fill'd thy Heart, to lie to the Holy Ghost?* Whereupon he presently fell down dead<sup>c</sup>. And, Lastly, He was the first, whom GOD chose to preach the Gospel to the Gentiles<sup>d</sup>. From these and other Examples, which occur in the Scriptures, it is evident, that *St. Peter* acted as

<sup>z</sup> Acts ii. 37, 38. <sup>a</sup> Acts v. 29. <sup>b</sup> Acts v. 12, 13, 15. <sup>c</sup> Acts v. 2, 3, 5. <sup>d</sup> Acts xv. 7.



chief of the College of *Apostles*, and so he is constantly describ'd by the Primitive Writers of the Church, who call him the *Head*, the *President*, the *Prolocutor*, the *Chief*, the *Foreman* of the *Apostles*, with several other Titles of Distinction.

WHAT was the Reason of this Order in the *Apostolick* College, is not agreed. Some are of Opinion, that *Peter* was plac'd the first, as being the eldest; but others affirm, that *Andrew* was his elder Brother\*; and it is certain, this reason will not hold in the order of the rest; for then *John*, who is generally reckon'd the youngest of the Twelve, must have had the lowest Place, whereas he is always reputed among the four first. Others rather think, that a regard was had to the time, in which they became our Lord's Disciples: And it is plain, that *Andrew* and *Peter*, and after them *James* and *John*, were call'd by our Lord, and follow'd him before any of the rest<sup>e</sup>: And tho' *Andrew* was first call'd<sup>f</sup>, it is probable, that *Peter* was the first, who forsook all, and follow'd CHRIST<sup>g</sup>. Lastly, There are others, who rather choose to derive the distinction of their Places from the particular Merit of some above others: And it deserves to be observ'd, that as *Judas*, who kept the Bag, and was a Thief<sup>h</sup>, was the last of all the Twelve; so *Peter*, who had

\* *Epiphanius Heres* LI. <sup>e</sup> *Matth.* iv. *Mark* i. *Luke* v. *John* i. <sup>f</sup> *John* i. 40, 41. <sup>g</sup> *Luke* v. 8. <sup>h</sup> *John* xii. 6.

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the first place, do's all along, thro' the whole History of the *Gospels*, shew a greater Zeal for our *Lord's* Honour and Service, than any of the rest.

BUT whatever was the true Reason of this order, which we will not pretend to determine, since the Scriptures are silent, it is certain that nothing more was founded on it, than a meer priority of place; and that neither *Peter*, nor any other *Apostle*, had any Power or Authority over the rest \*. When they were first separated from the rest of our *Lord's* Followers, they were all distinguish'd by the same common Name of *Apostles*, and there was not the least difference in their Commission, or Instructions: But they were all alike admitted to be Attendants and Ministers of CHRIST, and authoriz'd to preach the *Gospel*. Afterwards they were all equally commanded to commemorate our *Lord's* Death, and receiv'd the same Authority to *teach* and *baptize all Nations*, and to *remit* and *retain Sins*, and to execute all other parts of the *Apostolical Office*; and the *Holy Spirit* descended on them all without any distinction, and *sat upon each of them* x.

As they were admitted to the same Office, so they were all of the same Order, there being no Order above that of an *Apostle*. For

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\* *Cyprianus, lib. de Unitate Eccles.* Hoc erant utique & cæteri Apostoli, quod fuit Petrus, pari consortio præditi & honoris & potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur. \* *Act. ii. 3.*

When CHRIST ascended on high, he gave first *Chapter*  
*Apostles* <sup>v</sup>: Whereas it would have been first *III.*  
 his *Vicegerent*, and then *Apostles*, if any one  
 Person had been appointed to represent the  
 Person of CHRIST in contradiction to other  
*Apostles*. And *twelve Thrones* were appointed  
 without any difference, in which they should  
 judge the *twelve Tribes of Israel*. Indeed, some  
 of these must of necessity be nearer to the  
 Royal Throne of CHRIST than others; and  
 by consequence the Persons who sit in them,  
 must be superior in place to the rest; and this  
 was the Honour to which *James* and *John*  
 aspir'd, when they desir'd to sit one on our  
 Lord's *Right-hand*, and the other on his *Left*;  
 but they were all to be plac'd in the same rank  
 and order, and none of them exalted above  
 the rest.

AND if we consider the Practice of the  
*Apostles*, we shall find, that none of them  
 pretended to exercise any Authority over  
 the rest; but they all acted with the same  
 Power, and had an equal share in the ma-  
 nagement of all Ecclesiastical Affairs. On  
 the Day of *Pentecost*, Peter stood up with the  
*Eleven* to preach to the Multitude: They,  
 who then receiv'd the Faith, apply'd them-  
 selves to Peter, and the rest of the *Apostles*, to  
 know what they should do; and after they  
 were baptiz'd, continu'd in the Doctrine and

<sup>v</sup> 1 Cor. xii. 18.



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*Fellowship, not of Peter only, or any one beside, but of all the twelve Apostles* <sup>2</sup>. They who sold their Possessions for the use of the Church, *laid down the Price at the Feet of all the Apostles, who made Distribution to every Man, according as he had need* <sup>a</sup>. Which in all succeeding Ages was one part of the Episcopal Charge, tho' the Bishops were herein assisted by the Deacons, in imitation of the Apostles, who finding this to be a very troublesome Office, and to hinder them from their great Work of Preaching, ordain'd seven Deacons to execute it under them. This we find in one of the following Chapters, where it is said, *when the Grecians murmur'd against the Hebrews, because their Widows were neglected in the daily Ministration; the Twelve call'd the Multitude of Disciples to them, and directed them to look out seven Men, whom we (said they) may appoint over this Business: And when the Multitude had chosen the foremention'd number of Men qualify'd as the Apostles had directed, they set them before the Apostles, who when they had pray'd, laid their Hands on them* <sup>b</sup>. Thus we find, that all things were carried on by the joint Authority of all the Twelve: And it must be here observ'd farther, that particular Members of the Apostolick College, were subject to the whole Body. For *when the Apostles which were at Jerusalem heard, that Samaria had re-*

<sup>2</sup> Acts ii. 14, 37, 42. <sup>a</sup> Acts iv. 35. <sup>b</sup> Acts iv. 1, 2, 3, 4, 5, 6.

receiv'd the Word of GOD, they sent unto them Peter and John, to confirm them in the Faith, and to give them the Holy Spirit<sup>c</sup>. And therefore, if our Lord's Maxim be true, that *he who sendeth, is greater than he who is sent by him*; neither of these two Apostles, and by consequence none of the rest, who were all inferior in place to one, or both of these, claim'd any Power or Authority over the College of Apostles.

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However, it must not be forgotten, that, contrary to this plain account, which the Scriptures give us of the Apostles and their Office, some have invested Peter with a Primacy, not only of place, which we are willing, at least till this time, to allow him, but of Power and Jurisdiction over all the rest. Enough has already been said to confute this Notion; nevertheless, lest any thing should be thought wanting to compleat this part of our present Subject, I shall briefly consider the chief Passages of Scripture, wherein this Primacy is suppos'd to have been given him.

THE principal of these Texts, is that saying of our Lord: *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it: And I will give unto thee the Keys of Heaven; and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on*

<sup>c</sup> Acts viii. 14.

Chapter III. *Earth, shall be loosed in Heaven*<sup>d</sup>. In which Words these two things are chiefly to be consider'd :

*First*, THAT CHRIST having here given, or rather confirm'd to *Simon* the Name of *Peter*, that is, a *Rock*, which he had given him before at the time, when he first call'd him to be a Disciple<sup>e</sup>, presently adds, *Upon this Rock I will build my Church*; Whereby he seems to affirm, that *Peter* was the *Foundation*, on which the *Christian Church* should be built.

*Secondly*, THAT the *Keys of Heaven*, with the Power of *forgiving* and *retaining Sins*, are promis'd to him; without the least intimation, that he should have any Copartner in either of these Prerogatives.

BUT to the first of these Observations it may be answer'd, That tho' the Name of *Peter* signifies a *Rock*, it does not follow, that the Person of *Peter* is the very *Rock*, on which the *Church* of CHRIST was to be built, but only that he had some relation to it. For it was common to give Names to Men, or Things, from whatever they had a relation to. Thus the Name of a certain Place, thro' which *Jacob* travell'd, was call'd *Mahanaim*, that is, *two Hosts*; not because that Place it self was *two Hosts*, but from the *Hosts* of GOD, that is, his *Angels*, which met

<sup>d</sup> *Matth. xvi. 18, 19.* <sup>e</sup> *John i. 42.*

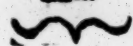


*Jacob* there <sup>f</sup>. And *Bethel* was call'd *Elbethel*, or the *God of Bethel*, from *God's* appearing to *Jacob* in that Place <sup>g</sup>. In the same manner, some of the ancient Fathers will have the *Rock*, on which the Church is founded, to be the Confession then made by *Peter*; and others understand it of *CHRIST* so confess'd, who is in several other places of Scripture call'd the *chief Corner-Stone*, and the *Foundation* of the Church \*. And in which soever of these Senses it be taken, there is as much Reason to think, that the *Apostle*, by whom this Confession was made, should hence be call'd a *Rock*, as that the before-mention'd Places should be call'd *God*, or the *Hosts of God*, because *God* and his Angels appear'd there. Or supposing that *Peter* himself was the very *Rock*, on which *CHRIST* promis'd to build his Church; the same is elsewhere said of all the other *Apostles*, whose Names were all in the *Foundation* of the Wall of the *New Jerusalem* <sup>h</sup>; and upon whom, as a *Foundation*, the *Ephesians*, and by the same reason all other *Christians*, if we may believe *St. Paul*, were built: *Ye are built* (saith he) *upon the Foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief Corner Stone* <sup>i</sup>.

<sup>f</sup> Gen. xxxii. 1, 2. <sup>g</sup> Gen. xxxv. 7. \* Τη πέτρα τῆς ἐκκλησίας τῆς πύλης τῆς πόλεως. Chrysostomus in Matth. xxviii. 18. Ἐπὶ ταύτῃ τῇ πέτρᾳ, ἐκ ἧς οὖν οὐκ ἔστιν ἄλλο Πέτρον ἢ ἐπὶ τῇ ἀνθρώπῳ, ἀλλ' ἐπὶ τῇ πίστει καὶ ἐαυτῇ Ἐκκλησίᾳ φερόμενη. Idem Tom. V. Orat. 163. Super hanc, inquit, Petram, quam confessus es, edificabo Ecclesiam meam. Augustinus de verb. Domini in Matth. Serm. XIII. <sup>h</sup> Rev. xxi. 14. <sup>i</sup> Eph. ii. 20.

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AND then what was promis'd to Peter in the other part of this Text, namely, that the *Keys of Heaven*, with the Power of *remitting* and *retaining Sins*, should be given him \*, was actually conferr'd on all the twelve *Apostles*, to whom our Lord said without any distinction, *Whose soever Sins ye remit, they are remitted; and whose soever Sins ye retain, they are retain'd* <sup>k</sup>. So that if we may explain our Lord's Promise by its completion, what is promis'd to Peter by Name, as the *Foreman* of the *Apostles*, or because he had then made a particular Confession of his Faith, when the rest were silent, was equally promis'd to all the rest. And if this Promise was not fulfill'd to Peter at the same time and in the same manner, as it was to all the rest, we do not find that it was fulfill'd at all: For there is no Power actually conferr'd in any place of the Scriptures upon Peter, which is not given to all the rest. Lastly, It is certain, that the rest of the *Apostles* did not conceive any Power, or Preeminence over them to have been promis'd at this time to Peter, because after this James and John desir'd to be next in Dignity to our Lord, and there was

\* *Origenes in Matth. xvi. pag. 257.* Ἀπὸ τοῦ Πέτρου δίδουσαι ὑμῶν τὰς Κλεῖδας αἱ κλεῖδες τῆς οὐρανόων βασιλείας, καὶ ὅτις ἐὰν δέσῃ ἐπὶ τῆς γῆς μακαρίων ἀνθρώπων λύσει; εἰ δὲ κοινὸν ᾖ καὶ πρὸς ἑτέρας, τὸ δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας οὐρανόων, πῶς ἔχει καὶ πάντα, τότε περιεργασίᾳ καὶ τὰ ἐπιτελέωμεν, ὥς πρὸς Πέτρον λελεγμένα. *Theophylactus in loc.* Ἐπὶ τοῦ καὶ πρὸς Πέτρον μόνον εἰρησίου τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δίδουσαι.  
<sup>k</sup> *John xi. 23.*

a contention among them and the other *Apostles*, who should be the greatest<sup>1</sup>; which could not well have happen'd, if they had understood, that this Honour had been already granted to Peter. Chapter II.

ANOTHER Text, whereon Peter's Supremacy has been founded, is that, where n CHRIST tells him, he had pray'd that his Faith should not fail; and when he should be converted, our Lord there commands him to strengthen his Brethren. Which seems to have been spoken to Peter in particular, to correct him for confiding too much in his own Strength and Resolution; as appears from what immediately follows: Peter said unto him, Lord, I am ready to go with thee, both into Prison and unto Death. And he said, I tell thee, Peter, the Cock shall not crow this Day, till thou shalt thrice deny, that thou knowest me<sup>m</sup>. But whatever was the occasion of this saying, there is not the least Colour for inferring from it, that any Authority was given to Peter over the other *Apostles*; unless they who are converted from Sin, and afterwards help to comfort and support their weak Brethren, as any Christian may do, may be thought to have Power and Authority over them.

NEITHER is there any better Proof of Peter's Authority over his Fellow-*Apostles* in the other Passage commonly alledg'd for it,

<sup>1</sup> *Matth.* xx. 20, 21. *Luke* xxii. 24. <sup>m</sup> *Luke* xxii. 32, 33, 34.



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wherein our *Lord* commands him to *feed his Sheep*<sup>n</sup>; which includes nothing more, than what was requir'd of all other *Apostles*, who were *Shepherds* of the Flock of *CHRIST*, as well as *Peter*: But it may be, this Command was given to *Peter* by Name, either as he was the *Foreman* of the *Apostolick* College, and represented all the rest, as he did at other times: or rather, because he alone had lately deny'd and *abjur'd* his Master, and therefore had greater need than the rest to be admonish'd, and put in mind of his Duty.

THESE are some of the chief Texts of Scripture, from which the Supremacy of *Peter* has commonly been inferr'd: The rest, such as that, where he pays Tribute for *CHRIST* and himself, where he walks with *CHRIST* on the Water, where *CHRIST* teaches the People in his Ship, which they say, was a Type of the *Christian* Church, with others of no greater Strength, scarce deserve to be mention'd. And it is certainly an Argument, that these Mens Cause is very defenceless, when they have recourse to such weak Proofs for the support of an Article, which, in their Scheme of Religion, is essential to the Constitution of the *Christian* Church.

WE have shewn, that all the *Apostles* had equal Authority over the Church, and it is

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<sup>n</sup> *John* xxi. 15.

evident from the first part of the *Acts*, that they liv'd some time at *Jerusalem*, and manag'd all *Ecclesiastical* Affairs together. It now remains to be consider'd, in what manner they govern'd the Church, when they left *Jerusalem*, and liv'd apart.

AND, in the first place, lest the Mother-Church of *Jerusalem* should be destitute of a fix'd Pastor, *James*, whom some call the Son of *Alphaus*, and one of the twelve *Apostles*; others the Son of *Joseph*, the Blessed *Virgin's* Husband, by a former Wife, but all speak of as our *Lord's* Kinsman, was appointed the *Bishop* of this Place. Whether this was done by our *Lord's* express order, when he appear'd to *James* apart from the rest after his Resurrection °, or by the free Election of the *Apostles*, is not agreed. However it is constantly affirm'd by the antient Fathers, that this *James* was the first *Bishop* of *Jerusalem*; and on this account he is distinguish'd by the Title of *Bishop of Bishops*, *Prince of Bishops*, *Bishop of the Apostles*, *Prince of the Apostles*, with others not inferior to those commonly given to *Peter*. The Catalogues of the *Bishops* of *Jerusalem*, which are extant in the first *Christian* Writers, do all place *James* at the head of them: And the *Throne*, or *Episcopal Chair*, wherein he us'd to teach the People, was still preserv'd, and had in veneration, when *Eusebius* wrote his History, which was in the former part of the fourth

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Century after CHRIST\*. And tho' the Scriptures do not expressly mention his Promotion, they give us many Proofs of his being the Head of the Church of *Jerusalem*, after the *Apostles* began to leave that Place. It is remarkable, that when in the first five Chapters of the *Acts*, *Peter* is constantly spoken of as the chief *Apostle*, and the principal Person in the Church of *Jerusalem*, there is nothing after that said of him, which implies that Character; and from the 12th Chapter of that Book, which is the first place wherein *James* is mention'd with any Character of distinction, he is constantly describ'd as the chief Person at *Jerusalem*, even when *Peter* was present. For when *Peter* was deliver'd by the *Angel* out of Prison, he bid some of the Disciples, Go shew these things, that is, what had befall'n himself, to *James*, as the Head of the Church, and the Brethren, that is, the rest of the Church. Again, when *Paul* arriv'd at *Jerusalem* from his Travels in preaching the Gospel to Foreign Countries, being desirous to give an account of the success which GOD had given him, the Day following he went in unto *James*, as the Bishop of that Place, and all the Elders, who were next in

\* Eusebius, lib. II. cap. I. lib. VII. cap. XIX. Chrysostomus Homil. XXXVIII. in Epist. prior. ad Corinth. in illa verba; Deinde visus est Jacobo. Epiphanius Hæres. IX. pag. 119. Edit. Paris. Clementis Recognit. lib. I. cap. LXVIII. Clementis Constitut. lib. VIII. cap. XXXV. Rufinus Hist. Eccles. Eusebii a se versæ lib. II. cap. I. Epistola Clementis ad Jacobum, Hefychius Presbyter Hierosolym. apud Photium Bibliothec. Cod. 275. f. Axi. xii. 17.



Authority to him, *were present* 9. In the Chapter  
*Synod*, which was held at *Jerusalem*, about III.  
the great Question, Whether the Converts  
from *Gentilism* should be circumcis'd? *Peter*  
delivers his Judgment, as one who was a  
Member of the Assembly: But *James* speaks  
with Authority, and his Sentence is deci-  
sive \* 1. The Name of *James* is plac'd by  
*St. Paul* before *Peter* and *John*: *James*, *Ce-*  
*phas* and *John* who seem'd to be Pillars 5. And  
some of the Church of *Jerusalem*, who came  
to *Antioch*, are said to be certain who came from  
*James* 7; which implies that *James* was the  
Head of that Church, otherwise they should  
rather have been said, to come from *Jerusalem*,  
or from the Church of that Place.

FROM all this together it plainly appears,  
that the Church of *Jerusalem* was under the  
particular Care and Government of *St. James*.  
The Scriptures give us no account what be-  
came of the greatest part of the other *Apostles*,  
nor of the Churches Founded by them: Nei-  
ther do they inform us, whether the several  
Provinces, where they preach'd the Gospel,  
as *Andrew* is said to have done in *Scythia*; *Tho-*  
*mas* and *Bartholomew* in *India*; *Simeon* in *Africa*,  
and others in other Countries, were assign'd  
by the immediate Command of the Holy Spi-  
rit, or of any other *Apostle*, or by an agree-  
ment among themselves, or whether every  
*Apostle* follow'd his own private Judgment

\* *Acts* xxi. 18. \* *Herodotus Hierosol.* loc. cit. Πέτρος & Σίμων-  
 γορῆς, ἀλλ' Ἰάκωβος τοιοῦτος. \* *Acts* xv. 13, 19. \* *Gal.* ii. 9.  
 \* *Gal.* ii. 12. and

Chapter III. and Inclination in the choice of the Country where he would exercise his Office. But if we may judge of the rest by what we find of *St. Paul*, it is certain, they were directed by the *Holy Spirit*, or by their own Judgment, and exercis'd the Authority which our Lord gave them, without any dependance on *Peter*, or any other *Apostle*.

FOR we find that *St. Paul*, whose Authority was question'd by some of the *Judai-izing Christians*, as was before observ'd, do's every where assert his independency on all others, but *CHRIST*. He not only affirms, that he receiv'd his Commission, *neither of Men, nor by Man*, that is, neither from Men, as the first Authors of it, nor by their Choice or Designation, *but from JESUS CHRIST*, who personally appear'd to him for this purpose <sup>u</sup>; but he tells us farther, that *the Gospel of uncircumcision was committed to him, as the Gospel of Circumcision was to Peter* <sup>w</sup>, that is, as *Peter* was by the direction of our Lord and the *Holy Spirit* sent to preach chiefly to the dispers'd *Jews*; so himself by the same Direction and Authority, was order'd to preach to the *Gentiles*, on which account he calls himself in other places the *Apostle of the Gentiles* <sup>x</sup>. And he expressly affirms, that tho' he went to *Jerusalem* to see *Peter*, and it may be to be own'd and declar'd an *Apostle*, to silence

<sup>u</sup> *Gal.* i. 1. *1 Cor.* xv. 8. *Act.* ix. 4, 5. xxii. 8, 21. <sup>v</sup> *Gal.* ii. 7. <sup>x</sup> *Rom.* xi. 13, xv. 15, 16.

those who deny'd his *Authority*, yet he exercis'd his Office without any Instructions, or Authority from any Person but CHRIST. And he was so far from depending on *Peter*, that when *Peter* dissembled with the *Jews*, he publicly reprov'd him, and withstood him to the Face<sup>y</sup>. And we find in the *Acts*, that he together with *Barnabas*, was first sent forth to preach to the *Gentiles* by the particular command of the *Holy Ghost*<sup>2</sup>. After this, sometimes he was directed by GOD whither to go: For he was order'd by a Vision to go into *Macedonia*; and forbidden by the *Spirit* to go into *Bithynia*, and to preach the word at that time in *Asia*<sup>2</sup>. Sometimes he speaks as if he was guided by his own Inclination and Judgment, tho' even then he seems to have been secretly influenced and directed by the *Spirit*. Thus he tells the *Romans*: So I have strived to preach the Gospel, not where CHRIST was nam'd, lest I should build upon another Man's Foundation: But, as it is written, To whom he was not spoken, they shall see; and they that have not heard, shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great Desire these many Years to come unto you; whensoever I take my Journey into Spain, I will come to you: And I am sure that when I come, I shall come in the fulness of the Blessing of the

<sup>y</sup> Gal. i. 15, 16, 17, 18, 19. ii. 9, 10, 11, 12, 13, 14.  
<sup>2</sup> Acts xiii. 2, 3, 4.    <sup>2</sup> Acts xvi. 9, 6, 7.



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*Gospel of CHRIST*<sup>b</sup>. Some Expressions of which Passage plainly signifie St. Paul's own Desires, and others shew that those Desires were approv'd by CHRIST. And as he was not directed by any superior Power on Earth in preaching the Gospel, and planting Churches, so neither was he subject to any other in governing the Churches which he had planted; but we find him all along, both in the *Acts*, and his own Epistles, making Laws, ordaining *Elders*, and exercising other Acts of Jurisdiction by his own Authority, without the leave or consent of any Superior on Earth, as appears from what was before observ'd.

I hope it fully appears, that all the *Apostles* were invested with equal Authority to govern the *Christian Church*, and that every one of them exercis'd this Authority by Virtue of his Commission from CHRIST, without depending on any other. But before the conclusion of this Argument, in order to a more clear knowledge of the Method, which they observ'd in governing the Church, these three things may be remember'd:

*First*, THAT after their dispersion from *Jerusalem*, particular *Apostles* still remain'd subject to the *Apostolick College*, when all or any number of them met, in the same manner as they had been whilst they liv'd toge-

<sup>b</sup> *Rom. XV. 20, 21, 22, 23, 24, 29.*

ther. An Instance of this we find in the fore-mention'd Synod of *Jerusalem*, where a general Decree was fram'd for the use of other Churches.

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*Secondly*, THAT every *Apostle* exercis'd a particular Authority over the Churches, which he had planted. This is the reason of the difference between such of *St. Paul's* Epistles, as were written to Churches converted by himself, and those to others. To the former he writes in a Style of Command and Authority; but in these last he only exhorts, and perswades, and intreats. Thus, in his Epistles to the *Corinthians*, he asserts his own particular Authority over them, exclusive of all others, which he grounds on his having converted them: *As my beloved Sons I warn you. For tho' you have ten thousand Instructors in CHRIST, yet have ye not many Fathers; for in CHRIST JESUS I have begotten you in the Gospel. Wherefore I beseech you, be Followers of me. And tho' he condescends to beseech, yet he presently adds, that if they prov'd refractory, he would come with a Rod, to chastise them<sup>c</sup>. Again, If I be not Apostle to others, yet doubtless I am to you<sup>d</sup>. And in another place he threatens to exercise his Apostolical Authority upon them, having in a readiness to revenge all disobedience, thro' the Authority which the Lord gave him for Edification<sup>e</sup>.*

<sup>c</sup> 1 Cor. iv. 14, 15, 16, 21. <sup>d</sup> 1 Cor. ix. 2. <sup>e</sup> 2 Cor. x. 6, 7.

Thus

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Thus also in his Epistles to the *Thessalonians*, he speaks of his being *their Nurse*, and *their Father* <sup>f</sup>: And under that Character lays on them several *Commands*, which have been mention'd before, and threatens to punish the Disobedient <sup>g</sup>. And, *Lastly*, He propounds himself both to them, and to the *Corinthians*, and *Philippians*, as an Example to be follow'd and imitated: *Be ye Followers of me*. And, *Mark them, who so walk, as ye have us for an Example* <sup>h</sup>. Again, *Be ye Followers of me, even as I am of CHRIST* <sup>i</sup>. And, *We make ourselves an Example to you to follow us* <sup>k</sup>. To the *Galatians*, who had also been converted by him, he writes in a Style of Intreaty and Exhortation, because, thro' the Perswasion of some false Teachers, they had revolted from him, and even accounted him their *Enemy* <sup>l</sup>. And when he writes to the *Romans*, the *Colossians*, and the *Hebrews*, who had been converted by others, there is no mention of *commanding*, but he instructs and exhorts them, as one who had obtain'd Grace to be an *Apostle to all Nations*, but had no particular Authority over them. The same may be observ'd in his Epistle to the *Ephesians*, which, tho' particularly sent to the Church of *Ephesus*, seems to have been, like that to the *Colossians*, a *circular* Epistle, which was to be communi-

<sup>f</sup> 1 *Thes.* ii. 7, 11. <sup>g</sup> 1 *Thes.* iv. 2. 2 *Thes.* iii. 4, 6, 10, 12.  
<sup>h</sup> 1 *Cor.* iv. 16. *Phil.* iii. 17. <sup>i</sup> 1 *Cor.* xi. 1. <sup>k</sup> 2 *Thes.* iii. 9.  
<sup>l</sup> *Gal.* iv. 16.



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cated to other *Asian* Churches, some of which had never seen him. Hence it was not only directed to the *Ephesians*, but to the *Faithful in CHRIST JESUS*<sup>m</sup>: And there is no Salutation to any Person, which he could scarce have omitted, if this Epistle had been design'd for the particular use of the Church of *Ephesus*, where he had liv'd three Years, and without doubt had many Friends: But instead of this, he seems rather to doubt, whether they, to whom this Epistle was address'd, had heard of his being made an *Apostle*: *If ye have heard of the Dispensation of the Grace of GOD which is given me to you ward: How that by Revelation he made known unto me the Mystery, whereof I was made a Minister*<sup>n</sup>. And he speaks of his bearing of their *Faith*<sup>o</sup>, as he also doth to the *Colossians*<sup>p</sup>.

Thirdly, EVERY Apostle had a general concern for the whole Church of CHRIST, as well as those parts of it, which himself had converted. This appears from the before-mention'd Epistles of St. Paul to the *Romans*, and other Churches, which had never seen him. After this Paul and Peter coming to Rome ordain'd the first Bishop there\*. And in other Churches, which had been converted by *Evangelists* and others of the lower Orders of *Ministers*, the *Apostles* ordain'd *Ministers*, conferr'd the *Holy Ghost*, and were sub-

<sup>m</sup> Eph. i. 1. <sup>n</sup> Eph. iii. 2, 3—7. <sup>o</sup> Eph. i. 15. <sup>p</sup> Col. i. 4.  
\* *Irenæus*, lib. II. cap. III.

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mitted to by all *Christians*, when they happen'd to come thither : Which was before observ'd of the Church in *Samaria*, converted by *Philip* the *Deacon*, and that of *Antioch* converted by other *Christians* scatter'd from *Jerusalem*. And in Churches converted by *Apostles*, inferior Ministers were not only subject to the *Apostle*, by whom they had been converted, but to all other *Apostles* who visited them : Thus we find, that after *St. Paul's* Martyrdom, *St. John* took upon him to govern the Church of *Ephesus*, and others thereabouts, which had been first planted by *St. Paul* †.

III. HAVING seen in what manner the *Apostles* govern'd the *Christian* Church, let us now enquire, what *Ministers* were employ'd under them, which was the *last* part of our present Subject. And here the candid and impartial Reader will not expect so full and distinct an account of the *Ministers*, who assisted the *Apostles* in governing the Church, and of their several Offices, as may be given of those, who liv'd in the succeeding Ages, chiefly for these Reasons :

First, BECAUSE many of the *Ministers*, who liv'd in the Age of the *Apostles*, were extraordinary Persons, whose Ministrations are not always easy to be distinguish'd from those of the ordinary Offices of the Church,

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† *Eusebius Eccles. Hist. lib. III. cap. XXIII. lib. V. cap. XXIV.*  
or

or from one another. We are told, That *God hath set some in his Church, first, Apostles; secondly, Prophets; thirdly, Teachers; after that Miracles, then Gifts of Healing, Helps, Governments, diversities of Tongues* <sup>9</sup>. In which place it is certain, that different Orders of *Ministers* are describ'd, some of which did not only excell others in the extraordinary *Gifts* of the *Spirit*, but also had Authority to govern them; because the first Order is that of *Apostles*, to whom all other *Christians*, of what rank soever, were subject: And it is scarce to be doubted, that *Prophets*, and *Teachers*, who are mention'd as next under the *Apostles*, were distinct Orders of *Ministers*, they being every where thro' the *Acts* and *Epistles* distinguish'd from one another; or that the *Gifts of Healing*, with the rest which follow, were rather extraordinary *Graces* of the *Spirit*, imparted both to the three foremention'd Orders of *Apostles*, *Prophets*, and *Teachers*, and also in some degree to other *Christians*, than distinct Offices. Thus again we are told, that *he gave some Apostles; and some, Prophets; and some, Evangelists; and some, Pastors, and Teachers* <sup>1</sup>: Where it is probable, that besides *Apostles*, who had Authority over all other Orders, two Orders of different kinds are spoken of: In one kind are *Prophets*, and *Evangelists*; in another, *Pastors*, and *Teachers*,

<sup>9</sup> 1 Cor. xiii. 28. <sup>1</sup> Eph. iv. 11.



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who seem not to have had so high a degree of Inspiration, as the *Prophets* and *Evangelists*; and it is plain thro' the *Acts* and *Epistles*, that *Prophets*, and *Pastors*, were of an higher Order than *Evangelists* and *Teachers*: So that by this Interpretation there were two distinct Orders of a different kind, and a third Order of *Apostles* superior to them both. But then, it is not easy to give a distinct and certain account, what were the particular Offices of these Persons, and which of them were extraordinary and temporary, and which design'd for the constant and lasting use of the Church, since the Scriptures do not speak clearly, and learned Men have differ'd in their Judgments about them.

Secondly, ANOTHER reason, why so clear and distinct an account ought not to be expected of the *Ministers* of this Age, as of those which follow, is, That the *Historical* parts of the *New Testament* are very short, and many times relate nothing farther than the first Plantation of Churches; and most of the *Epistles* were sent to Churches lately converted, where no standing *Ministers* were settled. One Qualification for a Bishop, was, that he should not be (νεόφυτος) a *Novice*, that is, one newly converted; Time being required to prove Men, before they could be intrusted with the care of the Church: And

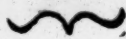
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\* 1 Tim. iii. 6.

therefore the *Apostles* us'd not to ordain *Ministers* in any place, before the second time of their coming thither: But when they had preach'd the *Gospel*, they left the new *Converts* to be farther instructed by some of the *Ministers* who attended them, and staid behind for that purpose, as *Silas* and *Timotheus* did at *Beræa*, when *Paul* went to *Athens*<sup>t</sup>; or by other itinerant *Prophets* and *Teachers*, who travell'd from one Place to another, as they were directed by the *Apostles*, or the *Holy Spirit*. After some time, the *Apostles* commonly return'd to strengthen their *Disciples* in the Faith, and then ordain'd such of them, as they found best qualified to be *Ministers*. Thus *Paul* went thro' *Phrygia* and *Galatia*, strengthening the *Disciples*<sup>u</sup>, whom he had before converted<sup>w</sup>. *Paul* and *Barnabas* in another place agree to go again to visit the *Brethren* in every Church, which they had planted<sup>x</sup>. And we find the same *Apostles* returning to *Lystra*, *Iconium* and *Antioch*, in order to confirm the *Souls* of the *Disciples*, and exhort them to continue in the Faith, and at this time to have ordain'd them *Elders*, whom they wanted before<sup>y</sup>. Sometimes, when they had no prospect of returning, they gave others a Commission to ordain *Ministers*: For which reason *Titus* was left in *Crete* by *St. Paul*, to ordain *Ministers* in all Cities<sup>z</sup>. But there

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<sup>t</sup> *Acts* xvii. 14, 15. <sup>u</sup> *Acts* xviii. 23. <sup>w</sup> *Acts* xvi. 6. <sup>x</sup> *Acts* xv. 36. <sup>y</sup> *Acts* xiv. 21, 22, 23. <sup>z</sup> *Tit.* i. 5.

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will scarce be found any Instance of their ordaining *Ministers* at the first time of their coming to any Place. St. Paul had been twice at *Philippi*, once by the particular direction of the *Holy Spirit*, to preach the *Gospel*<sup>b</sup>; and again, to confirm the Disciples, after he had left *Ephesus*<sup>c</sup>: And therefore here we find *Bishops* and *Deacons*, to whom with the rest of the Church in that place, he directs his Epistle<sup>d</sup>. But when he writes to the *Thessalonians*, which seems to have been the year after their Conversion<sup>e</sup>, having then only been once among them (tho' it's probable he visited them afterwards, when he went thro' *Macedonia*<sup>f</sup>) he mentions no standing *Ministers*, but all along addresseth himself to the *Brethren* in general<sup>g</sup>. Yet there were *Prophets*, and Men endu'd with *spiritual Gifts*, who seem to have been the Persons, that labour'd among them, and were over them in the Lord, and admonish'd them<sup>h</sup>. And there were some unruly and contentious Persons among them, who despis'd both the *spiritual Gifts* of these Men, and their Persons: Whence he commands them in the same Chapter, to know the Men, that is, so as to distinguish them from others, and to esteem them very highly in love, and also to shew a just regard for their

<sup>b</sup> *AEs* xvi. 9, 12. <sup>c</sup> *AEs* xx. 1, 6. <sup>d</sup> *Phil.* i. 1. <sup>e</sup> *AEs* xvii. 1.  
<sup>f</sup> *AEs* xx. 1, 2. <sup>g</sup> *1 Thes.* i. 1, 4. ii. 1, 14, 17. iv. 1, 13. v. 1,  
 14, 25, 26, 27. <sup>h</sup> *2 Thes.* i. 1. ii. 1, 15. iii. 6, 13. <sup>i</sup> *1 Thes.* v. 12,  
 13, 19, 20.



*Gifts* : *Quench not the Spirit*, says he, that is, by rejecting the Persons inspir'd by him, and refusing to hearken to their Advice and Instructions : *Despise not prophesings*. The *Apostle* was twice in *Galatia*, once when he converted it <sup>i</sup>, and a second time to *strengthen the Disciples* <sup>k</sup> : But there is no mention of his second coming thither in his Epistle to the *Galatians* ; and therefore it is probable, that it was written before : Or however, since it is certain they so far revolted from him, at the perswasion of some *false Apostles*, as to account him their *Enemy*, as was before observ'd, we need not wonder that no standing *Ministry* was yet ordain'd there ; as it seems there was not, because he neither salutes any *Minister*, nor charges him to oppose the *false Apostles* ; which he could not well have omitted in this Epistle, which was purposely written against those Men, if he had intrusted that Church with any such. All we find mention'd in this Epistle are *spiritual* (πνευματικοὶ) Persons, that is, Men who had *spiritual Gifts* <sup>l</sup> ; and one, or more who *catechiz'd* (κατηχῶν) or instructed them in the Rudiments of the *Christian Faith*, who might be any of the *spiritual* Persons, who addicted himself to the *Ministry*. In his second Epistle to the *Corinthians*, he tells them : *This is the third time I am coming to you* <sup>m</sup> : Which

<sup>i</sup> *Act.* xvi. 6. <sup>k</sup> *Act.* xviii. 13. <sup>l</sup> *Gal.* vi. 1, 6. <sup>m</sup> *2 Cor.* xiii. 1.

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must not be understood, as if he had been *twice* with them before ; but only that he had once been with them, when he converted them to *Christianity* ; that afterwards he was prepar'd to visit them *again*, at which time he was prevented by their disorderly Behaviour<sup>n</sup> ; and now was the *third time* ready to come to them (τεῦτον ἑτοίμως ἔχω ἐλθεῖν) as he elsewhere expresseth it<sup>o</sup> : For he plainly affirms in his Second Epistle ; that he had been only *once* at *Corinth*<sup>p</sup>. Hence there is no mention of any standing *Minister* among them in either of these Epistles, neither had they any stated Method of Divine Worship, and other Religious Offices ; but all was perform'd by *Prophets* and other gifted Men, who acted according to their own Judgment, and many times contrary to the Rules of *Order* and *Decency*, as appears at large by the Directions, which the *Apostle* gives them in the 14th Chapter of the *First* of these Epistles, and in other places. From all which together it follows, that no Light can reasonably be expected in our present Enquiry from these, or any other parts of the *New Testament*, which concern Places, where the *Apostles* had not been oftner than once. And much less are we to expect any account of fix'd and ordinary *Ministers* in such Epistles as are directed to Places, where no *Apostle* had been ; as in those to the *Romans*, and *Colossians*, which

<sup>p</sup> 2 Cor. i. 15, 23. <sup>o</sup> 1 Cor. xii. 14. <sup>p</sup> 2 Cor. i. 15, 17. xiii. 2.

are address'd in general to *all the Saints* <sup>9</sup>, Chapter  
and do not mention any settled *Ministers*. III.  
For these Churches were both converted by  
itinerant *Evangelists*, who had no Power to  
ordain Ministers: And 'tis not likely they  
had ever seen St. *Paul* <sup>1</sup>, or any other  
*Apostle*.

Thirdly, IT may be farther consider'd,  
that most of the Epistles being written to  
Persons lately converted from *Judaism* or  
*Heathenism*, their chief design is to instruct  
them in the Principles of *Christianity*, or to  
arm them against *false Teachers*: But there  
was no occasion to speak any thing concern-  
ing the Form of Church-Government, which  
the *Apostles* either kept in their own Hands,  
or committed to Persons chosen by them-  
selves, as *Paul* did that of *Ephesus* to *Timothy*,  
and that of *Crete* to *Titus*; but only in gene-  
ral Terms to put them in mind to be *obedient*  
to those, who *labour'd* among them in the  
*Ministry*. So that it would be very unreason-  
able to expect any distinct account of the  
Offices and Orders of the *Christian Mini-*  
*sters* in these parts of the *New Testament*.

HOWEVER, this is plain from the short  
Account which the Scriptures have given us  
of those Times, that in most places, there  
were two Orders under the *Apostles*, either  
of standing and fix'd, or of extraordinary and  
inspir'd *Teachers*.

<sup>9</sup> *Rom. i. 7. Col. i. 2.*    <sup>1</sup> *Rom. i. 10, 13. Col. i. 4.*



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I. AND *First* of all, if we look into the Church of *Jerusalem*, beside the Twelve *Apostles*, who liv'd there, and govern'd the Church together for some time, and *James* the fix'd *Bishop*, we shall find Seven *Deacons*, who were solemnly ordain'd by the *Apostles*. And tho' the particular occasion of their Ordination was to distribute the publick Charity, which was one part of the *Deacon's* Office in the Ages next after this; yet they were (*διδάκονοι λόγου*) *Ministers of the Word*, as well as (*διδάκονοι τραπέζων*) *Ministers of Tables*. Whence it was requir'd as a previous Qualification, that they should be full of the *Holy Ghost* and *Wisdom*<sup>s</sup>. And presently after their Ordination, *Stephen*, the first *Deacon*, publicly preach'd the Gospel, confuted the unbelieving *Jews*, and wrought Miracles, till he was put to Death through the Malice of some, who were not able to resist the *Spirit* and *Wisdom*, by which he spake<sup>t</sup>. And afterwards we find *Philip*, the next after *Stephen*, preaching and baptizing<sup>u</sup>.

THERE is hitherto no mention of *Presbyters* in this Church, but all things are manag'd by the joint Authority of the *Apostles*, who still remain'd at *Jerusalem*, when the rest were dispers'd into Foreign Parts upon the Persecution which arose about *Stephen*<sup>x</sup>. But as it was before observ'd, that *James* was ap-

<sup>s</sup> *Acts* vi. 2, 3, 4, 5, 6. <sup>t</sup> *Acts* vi. 8, 9, 10, 11. vii. 6.  
<sup>u</sup> *Acts* viii. <sup>x</sup> *Acts* viii. 1. <sup>xi</sup> 19.

pointed the fix'd *Aposfile* or *Bishop* of *Jerusalem* before the *Aposfiles* left it, so there was a College of *Presbyters* ordain'd about the same time. This is not expresly mention'd in the *Acts*, any more than the Election of *James*; but it is remarkable, that as the first time *James* is mention'd with any Character of Distinction, is in the 12th Chapter of that Book <sup>v</sup>: So the *Presbyters* are first spoken of in the last Verse of the 11th Chapter<sup>z</sup>: And they are there mentioned in such a manner, as plainly shews them to be concern'd in the care of the Church: For *Paul* and *Barnabas* are said to bring the charitable Collections of the Church of *Antioch* for the Relief of the Brethren in *Judaea*, to them. And whereas till this time, even to the first Verse of this Chapter, there is no mention of any, beside *Apostles* and *Brethren*, except the *Deacons* in the 6th Chapter; henceforward the *Elders* are constantly spoken of, sometimes with the *Apostles*, and sometimes only with *James* their *Bishop*, as Men of Authority in this Church. Thus we are told, that the Disciples came from *Antioch* to *Jerusalem*, to consult with the *Apostles* and *Elders*, whether the Converts from *Heathenism* ought to be circumcis'd<sup>a</sup>? These Disciples are said to be receiv'd by the *Apostles* and *Elders*. Afterwards we find that the *Apostles* and *Elders* came together to con-

<sup>!</sup> Verse 17. <sup>z</sup> Verse 29, 30. <sup>a</sup> *Acts* xv. 2, 4, 6, 22, 23.

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*sider this Matter.* When the Controversy was decided, it pleas'd the Apostles and Elders, with the whole Church, to send chosen Men to Antioch: Where the same difference is made between the Elders and the Church, as between the Apostles and Elders. And the Decree, which was then enacted, runs in the Name of the Apostles, Elders and Brethren. In the next Chapter, the same Decree is said to be ordain'd by the Apostles and Elders at Jerusalem, without mentioning the rest of the Church<sup>b</sup>. Afterwards, when St. Paul, who had been preaching the Gospel in Foreign Parts, return'd to Jerusalem, being desirous to give an Account *what things G O D had wrought by his Ministry among the Gentiles, the day following* he went in unto James, all the Elders being present: James as the Chief, the Elders as next under him, Pastors of the Church in that place<sup>c</sup>. Which is the more remarkable, because in other places, where there were yet no fix'd Pastors, he did not go in, as here he is said to do, to particular Men, but call'd the Church together to him. Thus Paul and Barnabas are said to have done at Antioch: *When they were come thither, and had gather'd the Church together, they rehears'd all that G O D had done with them, and how he had open'd the Door of Faith unto the Gentiles: And they abode there a long time, not with the Elders, or any*

<sup>b</sup> Acts xvi. 4. <sup>c</sup> Acts xxi. 18.



other Church-Officers, who were not yet ordain'd, but *with the Disciples* <sup>d</sup>. From this time there was no farther occasion to mention the *Presbyters* of the Church of *Jerusalem* in the *Acts*: But if the Epistle to the *Hebrews* was written to the *Jews* in *Judaea*, as *Chrysostom* and others have thought, then it is not to be doubted, but that they are included in the *Rulers* (*ἡγούμενοι*) who are thrice mention'd in one Chapter of that Epistle, and to whom the People are exhorted to be *obedient*, and to *submit themselves* <sup>e</sup>.

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2. FROM the Church of *Jerusalem* let us go to that of *Antioch*, where the *Disciples* were first call'd *Christians* <sup>f</sup>. Here the Gospel was first preach'd by some, who left *Jerusalem* upon the *Persecution*, which arose about *Stephen*: Tydings hereof being brought to the Church of *Jerusalem*, they sent *Barnabas* to confirm them in the Faith, and he fetch'd *Saul* from *Tarsus* to help him in that Work <sup>g</sup>. *Saul* had been before call'd to be an *Apostle* by *CHRIST*, who personally appear'd to him: but neither he, nor *Barnabas* were yet own'd to be *Apostles* by the Church, nor are they call'd by that Name: So that hitherto there were only two orders of Ministers in this Church, namely, those by whom the *Antiochians* had been converted, who probably were of the lowest Order, with *Saul* and *Barnabas*, and

<sup>d</sup> *Acts* xiv. 27, 28.    <sup>e</sup> *Heb.* xiii. 7, 17, 24.    <sup>f</sup> *Acts* xi. 26.  
<sup>g</sup> *Acts* xi. 19, 22, 26.

Chapter perhaps some others of the second Order:

III. We find them distinguish'd by the Names of *Prophets* and *Teachers*. Afterward these inspir'd Men were commanded by the *Holy Ghost*, to set apart *Saul* and *Barnabas* for the work to which he had call'd them, that is, to preach to the *Gentiles*<sup>h</sup>: Which being done by Imposition of Hands, with solemn Prayer and Fasting, *Saul* is thenceforward call'd *Paul*, his Name being chang'd with his Character, and both he and *Barnabas* have constantly the Title of *Apostles*<sup>i</sup>. So that here again, tho' no standing and ordinary Pastors seem yet to have been ordain'd in this Church, there are plainly three distinct Orders of *Ministers*, *Apostles*, *Prophets* and *Teachers*.

3. FROM these two Primitive Churches let us pass to the History of *St. Paul's Travels*, which almost wholly takes up the remaining part of the *Acts*. And here again we shall find a manifest distinction between the Orders of *Ministers*. In the beginning of his Travels, when *Barnabas* accompanied him, *John*, whose surname was *Mark*, attended on them as their *Minister*, or *Deacon*<sup>k</sup>. This Person was an *Evangelist*, or *Teacher*, as we learn from several Passages of *St. Paul's Epistles*<sup>l</sup>; yet he being of the lowest Order of *Ministers*, the two *Apostles* are all along describ'd as principals in the Business they went

<sup>h</sup> *Acts* xiii. 1, 2, 3, 9. <sup>i</sup> *Acts* xiv. 4, 14. <sup>k</sup> *Acts* xii. 12, 15. xiii. 5, 13. <sup>l</sup> *Col.* iv. 10. 2 *Tim.* iv. 11.

about : Whence *Sergius Paulus* the Deputy-Governour of *Paphos*, being desirous to hear the Word of G O D, is said to call for *Paul* and *Barnabas*, without any mention of *Mark*<sup>m</sup>. Which is the more to be observ'd, because when any of the *second Order* are join'd with the *Apostles*, they are spoken of as their *Associates*, and not their *Ministers* (ὑπηρέται.) This plainly appears concerning the *Elders* of *Jerusalem*, who are all along mention'd as Copartners with *James* in the care of the Church; and the same will farther appear from that, which comes now to be related.

WHEN *Paul* parted from *Barnabas*, he took with him *Silas* or *Silvanus*<sup>n</sup> : This Man was a *Prophet*, and is so call'd in this History<sup>o</sup>, and by consequence was of the Order next to that of *Apostles*<sup>p</sup>. Afterwards *Paul* admitted some others into his Company, and particularly *Timotheus*<sup>q</sup> : *Timotheus* was an *Evangelist*, and preach'd the Gospel to the *Corinthians*, as *St. Paul* affirms<sup>r</sup>; but he did (διακονῶν) Minister as a *Deacon* to *St. Paul*<sup>s</sup>. So that now there were in this Company an *Apostle*, a *Prophet*, and an *Evangelist* or *Deacon*. When these are mention'd together, it is constantly in this order, *Paul*, *Silvanus*, and *Timotheus*; *Silvanus* being superior to *Timothy*, as *Paul* was to *Silvanus*<sup>t</sup>. And the two former are all along in the *Acts* describ'd as Principals in

<sup>n</sup> *Acts* xiii. 7. <sup>o</sup> *Acts* xv. 40. <sup>p</sup> *Acts* xv. 32. <sup>q</sup> *1 Cor.* xii. 28. *Ep.* iv. 11. <sup>r</sup> *Acts* xvi. 3. <sup>s</sup> *2 Cor.* i. 19. <sup>t</sup> *Acts* xix. 22. <sup>u</sup> *2 Cor.* i. 19. *1 Thes.* i. 1. *2 Thes.* i. 1.



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preaching the *Gospel* and planting Churches. Which is agreeable to what *St. Paul* tells the *Ephesians*, and in them other Churches, that they are built upon the Foundation of the *Apostles and Prophets*, *JESUS CHRIST* himself being the chief corner Stone <sup>u</sup>; making the *Prophets* to be the Fellows and Copartners of the *Apostles* in the Foundation of the *Christian Church*. Hence *Paul* and *Silas* only were apprehended at *Philippi* <sup>x</sup>, as being the chief Persons; tho' *Timothy* was said to be taken into their Company, in the beginning of the Chapter where this is related. In the next Chapter we find them all three together <sup>y</sup>; yet the Disciples at *Theſſalonica* are there said to consort with *Paul and Silas*: And afterwards *Paul and Silas* are sent away by Night, without any mention of *Timothy*; who being only their *Deacon*, or *Minister*, may be suppos'd to be included as one of the Company, when they, on whom he attended are spoken of. And it is probable, there were at the same time several other *Evangelists* and *Deacons* of lesser Note in this Company, whose Names are not set down, and particularly *Luke*, the writer of this History, who in the Chapter before speaks of *St. Paul's* Company in the first Person: *The Lord* (saith he) call'd us to preach the *Gospel* in *Macedonia* <sup>z</sup>; and the same is done several times in the following

<sup>u</sup> *Eph.* ii. 20. <sup>x</sup> *Act.* xvi. 19, 20. <sup>y</sup> *Act.* xvii. 14, 4. <sup>z</sup> *Act.* xvi. 10.

Verſes, yet no Man is mention'd by Name but *Paul* and *Silas*. And in other places, where *Paul* only is mention'd, having then no *Apoſtle* or *Prophet* with him, there were ſeveral other *Minifters* in his Company. Thus in the firſt twenty Verſes of the 19th Chapter of the ſame Book, the planting and increaſe of the Church at *Ephesus* is intirely aſcrib'd to St. *Paul*; whereas it is plain, that not only *Timothy*, but alſo *Eraſtus*, with others, who did (*διακονεῖν*) attend on him as *Deacons*, were there at the ſame time: For we find in the 22d Verſe of this Chapter, that having determin'd to go into *Macedonia*, he ſent thither before him, *two of thoſe who miniſtered unto him*, *Timotheus* and *Eraſtus*. So that in St. *Paul's* Travels we conſtantly find ſeveral Orders of *Minifters*, ſometimes *Apoſtles*, with one or more *Deacons*, as when *Paul* and *Barnabas* travell'd with *Mark*: Sometimes an *Apoſtle*, *Prophet*, and one or more *Deacons*, as when *Paul* and *Silas*, with *Timothy*, and others of the loweſt Order, went together: Sometimes an *Apoſtle* attended by his *Deacons* only, as in the latter part of this Hiſtory, in which none but *Paul* and his *Deacons* are ſpoken of, there being no mention of *Silas* after the 18th Chapter.

4. WE may farther obſerve, that there are ſeveral other Paſſages, both in the *Acts* and *Epistles* of the *Apoſtles*, from which it is manifeſt, that in all Places, which had been long enough converted to be form'd into regular

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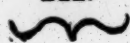
gular Churches, there were Orders of standing and fix'd Ministers. Paul and Barnabas, returning to visit the Churches, which they had lately planted, ordain'd Elders in every Church <sup>x</sup>. James, who writes to the twelve Tribes, where-ever scatter'd abroad <sup>y</sup>, directs the Sick among them, to send for the Elders of the Church to pray over them, and anoint them with Oyl in the Name of the Lord <sup>z</sup>. So that in all Places, where the twelve Tribes were dispers'd, and that was all over the Roman Empire, there were Elders, when this Epistle was written. There was a Presbytery, or College of Elders, in the place where Timothy was ordain'd: For it was by the Imposition of their Hands, that he receiv'd his Orders <sup>2</sup>. Yet this was not done without an Apostle, and therefore the Grace, which in the Passage now cited, is conferr'd on him by the Presbytery, in another place is said to have been given him by the imposition of Saint Paul's Hands <sup>b</sup>. Peter, who writes to the Strangers scatter'd thro' Pontus, Galatia, Cappadocia, Asia and Bithynia, exhorts the Elders to feed the Flock of God, and the People to be obedient to their Elders <sup>c</sup>. And these Elders are said (ἐπισκοποι) to have the oversight, which is to be Bishops, of those Churches, and are spoken of as Governors; whence he exhorts them not to behave themselves as Lords over the Flock, but to be ensamples to it, as they

<sup>x</sup> Acts xiv. 23. <sup>y</sup> Jam. i. 1. <sup>z</sup> Jam. v. 14. <sup>a</sup> 1 Tim. iv. 4.  
<sup>b</sup> 2 Tim. i. 6. <sup>c</sup> 1 Pet. i. 1. v. 1, 2, 3, 4, 5.



were concern'd to approve themselves to Chapter  
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**CHRIST** the *chief Shepherd*. St. Paul having called the *Elders of Ephesus to Miletus*, gives them a solemn charge to take care of the Flock, *over which the Holy Ghost had made them* (ἐπισκόπους) *Overseers, or Bishops*<sup>d</sup>. So that here again are *Elders* call'd *Bishops*, and intrusted with the care of the Church. St. Paul tells *Titus*, that he had left him in Crete to ordain *Elders in every City*; and advises him to ordain none, but such as are *blameless*; for which he gives this Reason, that a *Bishop must be blameless, as being the Steward of God*<sup>e</sup>. So that in all the Cities of Crete, there were to be *Elders*, and they also seem to be call'd *Bishops*, and to be intrusted with the Government of **G O D**'s Church, as his *Stewards* and *Vicegerents*. In the First Epistle to *Timothy*, *Elders* are several times mention'd with Characters of distinction from other *Christians*, whom they are said to *rule*<sup>f</sup>. And Rules are prescrib'd to *Timothy*, for his Conduct in the Ordination of *Bishops* and *Deacons*<sup>g</sup>, one of which is this: *A Bishop must be one that ruleth well his own House, having his Children in subjection with all Gravity: For if a Man know not how to rule his own House, how shall he take care of the Church of God?* So that here are *Deacons*, and over them *Bishops*, who *rule and take care of the Church*. But there are no Rules for ordaining *Elders*, unless they be

<sup>d</sup> *Act. xx. 17, 28.* <sup>e</sup> *Tit. i. 5, 6, 7.* <sup>f</sup> *1 Tim. v. 1, 17, 19.*  
<sup>g</sup> *1 Tim. iii.*

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comprehended in those which relate to *Bishops*. Lastly, The Epistle to the *Philippians* is directed to the *Bishops*, *Deacons*, and *Saints* at *Philippi*<sup>h</sup>: Whence it is manifest, that here also, beside the *Christian* People, who are call'd *Saints*, as they are in other places, there were two Orders of *Ministers*, distinguish'd by the Names of *Bishops* and *Deacons*.

FROM these Passages of Scripture it is evident beyond all dispute, that beside the *Apostles*, there were in this first Age of the Church, at least two Orders of fix'd and standing *Ministers*, namely, that of *Bishops* and *Elders*, with another of *Deacons*. But it has been disputed, whether the *Bishops*, who are call'd *Presbyters* in some of the foremention'd Texts, and in others join'd with *Deacons* only, were all of the Order next above *Deacons*, and the same with those, who, in the following Ages, were distinguish'd by the Name of *Presbyters*, from a superior Order of *Bishops*; or whether they were of an Order above that of meer *Presbyters*.

I WILL not take upon me to decide this Controversy, which has exercis'd the Pens of many wise and learned Men; but only suggest a few things, which I shall leave to the Judgment of the impartial Reader.

First, THEN, it do's not follow, that all *Presbyters* were of the same Order with *Bishops*, because *Bishops* are sometimes included in the Name of *Presbyters*. The *Apostles* them-

<sup>h</sup> *Phil. i. 1.*

selves were undoubtedly *Presbyters*, and are sometimes so call'd: St. *John* calls himself a *Presbyter*, both in his Second, and Third Epistle: And St. *Peter* styles himself a *Fellow-Presbyter* of the *Presbyters*, to whom his first Epistle was directed<sup>i</sup>: But we must not conclude from hence, that all *Presbyters* were *Apostles*. For tho' all the Power of *Presbyters* belong'd to the *Apostles*, and therefore they may well be call'd *Presbyters*; there were several Powers exercis'd by the *Apostles*, which never belong'd to any meer *Presbyter*. In like manner in the *Jewish* Church there was an *High-Priest*, under him *Priests* of an inferior Order, and a third Order of *Levites* below both the former; Yet in several antient *Authors*, who do expressly in other places distinguish the *High-Priest* from the inferior Order of *Priests*, all the three Orders are comprehended under the two Names of *Priests* and *Levites* \*. The reason whereof is plainly this, that tho' the *Priests* were not *High-Priests*, nor ever dignified with that Title, or the Office annex'd to it; yet the *High-Priest* was a true and proper *Priest*, and could lawfully discharge any part of the *Sacerdotal* Office. And thus in *Clemens* of *Alexandria*, we find all the Ministers of the *Christian* Church contain'd under the two Names of *Presbyters* and *Deacons* †; and yet in other places he speaks of

<sup>i</sup> I Pet. v. i. \* *Clemens Romanus* Epist. cap. XXXII. & XL. *Philo Judaeus* lib. III. de *vita Moysi*, p. 679. Edit. Paris. Ibid. p. 694. Idem. lib. De *Sacerdotum* *Honoribus*, p. 834. † *Clemens Alex. Strom.* VII. p. 700.



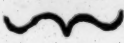
Chapter *Bishops, Presbyters, and Deacons, as three distinct Orders* \*.

Secondly, It cannot be prov'd, that the foremention'd Texts of Scripture, where the Names of *Bishops* and *Presbyters* are us'd promiscuously, do not relate to Ministers of the highest Order. In the Epistle of St. *Peter*, and that of *Paul* to *Titus*, where several Cities are spoken of, why may not the *Bishops* and *Elders* respect the several *Bishops* who presided in each of those Cities? There is a greater appearance of difficulty, when they who govern'd the Church of *Ephesus*, or of *Philippi*, are call'd in the plural *Bishops*; because this Rule was held sacred in all Ages, that in one City there should be only one *Bishop*, or chief *Pastor*; and therefore if it can be made out, that these *Bishops* liv'd together in either of those Cities, I shall readily allow, that they were meer *Presbyters*. But since all *Asia*, that is, *Natolia*, had before that time receiv'd the Gospel by St. *Paul*'s preaching, when he liv'd almost three Years together at *Ephesus* <sup>k</sup>, how can it be prov'd, that he did not send to all the *Bishops* of the Country thereabouts, as well as to him, who rul'd the particular Church of *Ephesus*? And if so, the *Bishops* of *Ephesus* may mean all the *Bishops*, who presided in the Cities within that District. And tho' I will not say, the *Bishops* at *Philippi* were the *Bishops* of the District thereabouts, who

\* *Idem Strom.* p. 667. Edit. Paris. <sup>k</sup> *Acts* xix, 8, 9, 10, 26,

were under the *Metropolitan* of *Philippi*, as some learned Men have done ; because it does not appear, that *Philippi* was then a *Metropolitica* Church ; and it is well known that afterwards *Thessalonica*, and not *Philippi*, was the *Metropolis* of *Macedonia* ; yet why may not the *Bishops*, to whom this Epistle was directed, be some *Bishops* of the neighbouring Cities, who assembled on some special occasion at *Philippi* ? Or, if this will not be allow'd, how can it be prov'd, that this was not a circular Epistle, like those to the *Ephesians* and *Colossians* ; which, tho' first sent to *Philippi*, was design'd for the use of other Churches in *Macedonia* ? And if so, the *Bishops* here mention'd, were those, who govern'd these Churches.

*Thirdly*, It may be, that when some Churches were first establish'd, they had only a *Bishop*, with *Deacons* to minister, without any *Presbyters*. We find that *St. Paul* was sometimes accompany'd by Persons of the higher Orders, and sometimes by none but *Deacons* : And it is very possible, that in Churches where the Disciples were so few, that they could all assemble in one place, there might be no Church-Officer to perform the Duties of Religion beside the *Bishop* and his *Deacons* ; and that afterwards, as the Number of *Christians* increas'd, the *Bishop* ordain'd *Presbyters*, who should officiate in the Congregations, where he could not be personally present, and assist him in other parts of his Pa-

Chapter III.  floral Charge. And if this was so, we need not wonder, why *Bishops* and *Deacons*, are sometimes mention'd without any Order between them.

*Fourthly*, It may be that when *St. Paul* delivers Rules for the Ordination of *Bishops* and *Deacons*, without mentioning the intermediate Order of *Presbyters*, he included these last in the Rules which concern *Bishops*; because *Presbyters* are ordain'd to a sort of Copartnership in the *Pastoral* or *Episcopal* Charge, and excepting the imposition of Hands in *Confirmation* and *Ordination*, (as will be shewn in the *Fifth* Chapter) there is scarce any Act, which *Presbyters* may not exercise as well as *Bishops*: So that the Rules which are laid down for *Bishops* might serve for *Presbyters*. This was the Opinion of *Chrysostom*, *Oecumenius*, and *Hilary* the *Deacon*: and if it be true, we need enquire no farther, why the same Rules are given for the Ordination of *Bishops* and *Presbyters* in *St. Paul's* Epistle to *Titus*; or why *Bishops* and *Deacons* are spoken of in the third Chapter of his First Epistle to *Timothy*, without any mention of meer *Presbyters*.

*Lastly*, THO' we should allow that the Names of *Bishop* and *Presbyter* did in that Age signifie the same Office, as some Fathers in the fourth Century seem to have thought; and farther, that all the *Bishops* spoken of in the foremention'd Texts of Scripture, were meer *Presbyters*, and of the next Order above *Deacons*, which is the utmost Concession that can be



be desir'd ; hence it plainly appears, that in this Age there were *three* distinct Orders of *Ministers* in the Church, namely, that of *Deacons*, another of *Presbyters*, and over them a superior Order, in which were not only the *Apostles*, but also *Timothy* and *Titus*, who govern'd the Churches, in which they resided, when the above-mention'd Epistles were written to them. Or if it should be deny'd, that *Timothy* and *Titus* were Governours of these Churches, which shall be farther examin'd in the next Chapter ; yet it must be granted, that the *Apostle* who gave them a Commission to ordain *Ministers*, and to *set things in order* there, had then the care of the Churches in his own Hands. And hence it follows, that there was an *Apostle*, with *Presbyters* and *Deacons* at the same time, which is all we are oblig'd at present to make out. And it appears, the *Philippians* still remain'd under St. *Paul's* Government, when he sent this Epistle to them, in which mention is made of their *Bishops* and *Deacons*, from his taking Maintenance from them. This was an Ordinance of our Saviour's own appointment, that *they, who preach the Gospel, should live of the Gospel*, as St. *Paul* affirms ; and tho' sometimes that *Apostle* refrain'd from using *this Power* over his Disciples, when it was like to be made an objection against his preaching<sup>1</sup> ; yet he fully asserts his Right to exercise it in all

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<sup>1</sup> 1 Cor. ix. 9 ——— 23. 2 Cor. xi. 7 ——— 12.

places,

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places, where the care of the Church was incumbent on him <sup>m</sup>. And therefore, since it appears from his Epistle to the *Philippians*, that he took Maintenance of them at the time when it was written <sup>n</sup>, we may reasonably conclude, that they were then under his Government; and the same has already been prov'd in the former part of this Chapter by other Arguments. So that in this Church also, allowing their *Bishops* to have been simple *Presbyters*, there was an *Apostle*, with *Presbyters* and *Deacons*.

FROM what has been said, I hope it will fully appear to every impartial Reader, that in the times of the *Apostles*, there were three distinct Orders of *Ministers*, by whom the *Christian Church* was govern'd. And here again, as was done in the conclusion of the last Chapter, we may observe how the Government of the *Christian Church*, which is the mystical *Israel*, was typified in the *literal Israel*; the Chief *Priest* whereof, with his *Priests* and *Levites*, exactly represented the *Christian Apostles, Presbyters* and *Deacons*: Whereby the Prediction of *Isaias* was accomplish'd, That *G O D* would declare his Glory to all Nations, and take out of them *Priests* and *Levites* <sup>o</sup>.

<sup>m</sup> 1 Cor. ix. 6 ——— 14. <sup>n</sup> Phil. iv. 14, 15, 16, 18. ii. 29, 30. 2 Cor. xi. 9. <sup>o</sup> *Isa.* lxvi. 19, 20, 21. lx. 17. lxi. 6.



## CHAP. IV.

*Of the Government of the Church  
from the time of the Apostles  
till Constantine the Great.*



HAVING shewn in the *last* Chapter IV.

Chapter, by what *Officers* the *Christian* Church was govern'd in the *first* Age after our *Lord's* Ascension: Let us now proceed to examine, whether it was to be

govern'd by a Succession of the same *Officers* in the following Ages; or whether, as some would insinuate, the *Offices* of these Men were all extinguish'd with their Persons. It is not pretended, that there is the least Intimation of the Failure of these *Offices* in the Scriptures; and I am perswaded it will seem very strange to all unprejudic'd Men, that CHRIST should appoint *Officers* over his Church, and these



Chapter these ordain others thro' all Parts of the  
 IV. World ; and yet upon the Death of these  
 Men, the Church should be left, contrary to  
 its first Institution, without any settled Order or Government.

NEITHER is it less contrary to the Nature of the Church, consider'd as a *Society*, that its *Offices* should be extinguish'd, than to its *Original* Institution. No orderly *Society* ever did, or can subsist without *Officers* and some Subordination among them : And therefore, it having been prov'd, that the Church is a regular *Society*, and that this *Society* shall be continued by Succession of *Believers* to the World's end, it follows that there must be an uninterrupted Succession of *Officers* till the same time.

AND if we may judge of the *Officers* of the *Christian* Church by those of the *Jewish*, which have been shewn to be Types of the *Christian*, it is plain, that as *Aaron* and his cotemporary *Priests* and *Levites* were succeeded by others, thro' all the Revolutions of the *Jewish* State till the end of the *Mosaical* Oeconomy ; so the several Orders of *Christian* *Officers* must be preserv'd by a constant Succession till the end of the *Christian* Oeconomy, which is to last as long as the World. Neither can any Reason be Assign'd, why the *Christian* Ministry should be chang'd, or abolish'd before the end of the World ; which would not equally have held for the Change, or total

tal Extinction of the *Jewish* Priesthood before the end of the *Mosaical* Oeconomy. Chapter IV.

IT has been shewn, that the *Officers* of the *Christian* Church were appointed by GOD, as well as those of the *Jewish*: And therefore, like all other Divine Institutions, they must remain in the same State, till it shall please GOD to change, or wholly lay them aside: The same Authority being requir'd to change any Institution, which first made it. And if Men will presume to declare the Functions of Church-Officers to be mutable, or temporary, without producing the least Intimation of GOD's Will, that he has so design'd them, they may with the same Reason abolish all other *Christian* Institutions; and even the *Sacraments* of the Church will lie as much at their Mercy, as its *Ministers*.

INDEED, there are some, who derive all the Authority, which our *Lord's Ministers* exercis'd in the Church, from the free consent and permission of the *People*; and then it is not strange they should conclude, that the same *People* may lay them aside, whenever they please. But there is no need to make any Reply to this groundless Notion in this place, both because it will appear, when we come to discourse of the *Powers*, which are exercis'd by *Officers* of the Church, that they are of such a Nature, as can only be deriv'd from GOD, or those who act by his special Commission; and because it was fully shewn in the preceding Chapters, that the

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*Apostles* receiv'd their Commission, not from any Sett of *People*, but from our *Lord* himself; that by Virtue of this Commission, they had Authority to preach the Gospel to all *Nations*; that all *Nations* were oblig'd under the Penalty of Damnation, to receive the Gospel as soon as it was preach'd to them; and that all who receiv'd it, were thenceforwards, without any other Act or Consent of theirs, beside that of becoming *Christians*, oblig'd to be subject in spiritual Matters to the *Apostles*, as our *Lord's* Vicegerents; and that for any Man to reject them, was in effect to reject the Authority of CHRIST.

OTHERS, who allow the Offices of the first Age of the Church to have been of Divine Institution, pretend they were extraordinary, and meerly personal, and so not capable of being deriv'd to Posterity. But I should be glad to know, what these Men mean by the Offices of the first Age. Do they think these Offices consisted in working Miracles? If this were so, tho' it would not be true that they ceas'd with the first Age of the Church, because it appears from the Fathers of the next Ages, that the Power of working Miracles still remain'd in the Church in their times; yet we must allow, they were not design'd to last till the World's end. But it is manifest from the Scripture, that the Offices of the *Apostles* and their cotemporary *Ministers*, did not consist in working Miracles; but that the Power of working Miracles was given



given them, to attest the Divine Commission, whereby they were authoriz'd to preach the Gospel, and to perform other parts of their several *Offices*. Hence, when the World had generally embrac'd *Christianity*, there was no farther need of Miracles, which were given for a Sign to them who believe not, and not to them who believe<sup>a</sup>; but the *Offices* themselves, which consisted in preaching the Gospel, in administering the Sacraments, in maintaining Order and Discipline, Peace and Unity; which are things of everlasting Necessity, must be preserv'd thro' all Ages to the World's end. And it may as well be affirm'd, that no Gospel shall be preach'd, no Sacraments administred, no Peace and Order maintain'd, nor any Discipline exercis'd in the Church, as that there shall not be a constant Succession of *Officers*, by whom these things shall be done.

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NEITHER will it be any just Objection against the Succession of Church-*Officers*, to say that the particular means, whereby some of the foremention'd Effects are brought to pass, must be vary'd: For instance, That very different Rules must be prescrib'd in one Age or Place, for the Order, well Government and Edification of the Church, from those which are necessary in others. Hence, when the *Jews* were to be cemented into one Body with the *Gentiles*, the last were

<sup>a</sup> 1 Cor. xiv. 22.

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commanded to *abstain from Blood*: Which *Apostolical* Precept, since the *Evangelical* Liberty has been fully explain'd, and so no just Offence can be given to the *Jews* by our neglecting any part of the *Ceremonial* Law, has been long ago declar'd by the general Voice of the Church, to be of no farther force. For the same Reason, the *Deaconesses*, who commonly attended the first Preachers of the Gospel, as having easier Access to those of their own Sex, than the Men, afterwards, when the Design of their Institution ceas'd, were laid aside. And the *Kiss of Charity*, several times mention'd by St. *Paul*, whereby the *Primitive Christians* express'd their mutual Love and Affection, when it began to give occasion of Scandal, was wholly difus'd. And the same may be said of several other things, which were practis'd by the *Primitive* Church, and afterwards, when times chang'd, came to be laid aside for the very same reason they had been before prescrib'd, *namely*, the Benefit and Edification of *Christians*. But they who object this against the Succession of *Officers* in the Church, do not consider, that the same Reason will destroy all Civil Government: For if the Change of particular Laws infers a Change in the Authority which made them; the State must in a short time be depriv'd of its *Magistrates*, as well as the Church of its *Ministers*. It ought rather to have been concluded on the contrary side, that as the Changes which hap-

happen in Civil Affairs, make it necessary to the Support and Happiness of the State, to have a constant *Legislative* intrusted with one or more Persons, who shall prescribe Laws suitable to the various Occasions which happen; so there should be standing *Officers* in the Church, who have Authority, not indeed to change any essential part of *Christian* Faith or Duty, which must remain the same thro' all Ages, but to prescribe Rules to be observ'd for maintaining the outward Peace and Order of the Church.

AND the same Reason will hold thro' all other Branches of Authority, which our Lord hath intrusted with the *Officers* of his Church. The Gospel must be *preach'd*, and they who receive it, admitted into the Church by *Baptism* till the World's end: Which is intimated by St. *Peter*, who having exhorted those who were converted on the Day of *Pentecost*, to *repent and be baptiz'd, that they might receive Remission of Sins, and the Gifts of the Holy Ghost*, presently adds; *For the Promise is to you, and to your Children, and to all who are afar off, even to as many as the Lord our GOD shall call<sup>b</sup>*; that is, the same Promise of *Remission of Sins*, and of the *Holy Ghost*, tho' not to enable them to speak with *Tongues*, and to work Miracles, yet to illuminate and sanctifie the faithful *Christians*, was made not only to the *Jews* then present,

<sup>b</sup> *Act. ii. 38, 39.*



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but to all others in all Countries, and all Ages, even to as many as should at any time receive the Gospel preach'd to them, and be baptiz'd into the Profession of *Christianity*; which supposes, that there should always be an Order of Men, commission'd to call others to the Profession of the *Christian Religion*, and to receive them into the Church by *Baptism*, upon their hearkning to this Call.

ANOTHER Reason why GOD appointed *Officers* of different Orders in his Church, is that assign'd by St. Paul, namely, *that there should be no Schism in the Body*, and that some of the Members should preside, and others be subservient, in order to promote the common good, as it is in the natural Body<sup>c</sup>. But was this a Reason peculiar to the *Apostolick Age*, or the Church of *Corinth*? No certainly: It is founded on the general nature of Societies, and observ'd in every one of them from the widest *Empire* down to the least *Family*, and therefore ought to be equally regarded in all Ages and Countries. In the same manner St. Paul tells the *Ephesians*, that our Lord gave some, *Apostles*; and some, *Prophets*; and some, *Evangelists*; and some, *Pastors and Teachers*, for the perfecting of the *Saints*, (or, as it is a little after express'd, for the compacting them together into one Body, in doing which, the *Officers*, who are deriv'd from CHRIST the Head, answer to the *Joyns*

<sup>c</sup> 1 Cor. xii. 4, 12, 18, 24, 28.

and *Bands*, which hold the *Members* of the Natural Body together) for the Work of the Evangelical Ministry, and for the edifying in the Knowledge of CHRIST and all other Christian Graces, all the Members of the Body of CHRIST. These being the purposes, why CHRIST appointed Church Officers, how long must they continue? Even till we all come in the unity of the Faith, and of the Knowledge of the Son of GOD, unto a perfect Man, unto the measure of the stature of the fulness of CHRIST: That is, till the Christians of all Ages and Countries, shall be fully instructed in all Christian Knowledge, and firmly establish'd in one common Faith<sup>d</sup>. Indeed, some of the Officers here mention'd, were inspir'd Men, and endu'd with extraordinary Gifts; but these ceasing, as they did for the most part when the Gospel was fully receiv'd in any place, the same Reasons will hold for appointing Men qualify'd by Instruction and Study, to perform the same Offices till the World's end.

ANOTHER Function appropriated to Church-Officers, as was shewn in the last Chapter, and shall be farther prov'd in the next, was the Ministration of the *Eucharist*, which must be celebrated till our Lord's second coming, as appears from his particular Revelation to St. Paul<sup>e</sup>. And consequently there

<sup>d</sup> Eph. iv. 8, 11, 12, 13, 16. <sup>e</sup> 1 Cor. xi. 23, 26.

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ANOTHER end of ordaining Church-*Officers* was to oppose Heresies, which our Blessed Saviour and his *Apostles* foresaw would infest the Church <sup>f</sup>. For this reason St. Paul charges the *Elders* of Ephesus to watch over the Church after his departure, from which time they were to see his Face no more. And he exhorts *Timothy* and *Titus* to withstand the *Hereticks* in the several Churches, which he had left them to take care of in his Absence. Now no cause can be given, why the same Reason should not hold for the continuance of these, and the succession of other *Officers*, after St. Paul's Death, as well as in his Absence, and when they were never to see him more. It is plain St. Paul was of this mind, and therefore he commanded *Timothy* to ordain others, who should maintain the Faith after him: *The things, faith he, which thou hast heard of me, the same commit thou to faithful Men, who may be able to teach others* <sup>g</sup>. It is manifest, this second Epistle was sent to *Timothy* a little before St. Paul's Death, when he was the second time imprison'd at Rome <sup>h</sup>; whereas before his first going to Rome, he had liv'd almost three Years at Ephesus, where he left *Timothy* to preside <sup>i</sup>, and committed the care of that Church to the *Elders* before-mention'd <sup>k</sup>. And there

<sup>f</sup> *Matth.* xviii. 7. <sup>1</sup> *Tim.* iv. 1, 2, 3. *Acts* xx. 29, 30.  
<sup>g</sup> *2 Tim.* ii. 2. <sup>h</sup> *2 Tim.* i. 8. ii. 9. iv. 6. <sup>i</sup> *Acts* xix. 8, 10.  
<sup>k</sup> *Acts* xx. 17, 18.



were beside these, other *Elders* or *Deacons*, as it is probable, whom *Timothy* had ordain'd by *St. Paul's* Direction in his former Epistle; so that what is here prescrib'd to *Timothy*, must concern the Succession of others into some of these places. Accordingly, we find a Succession of *Officers* in this Church, in the earliest Accounts of the next Ages, as shall be shewn more fully in the following part of this *Chapter*.

IT was observ'd in the last *Chapter*, that (*ἡγούμενοι*) *Rulers*, were settled among those *Hebrews*, to whom the *Apostle's* Epistle was directed: It must here be added, that when this Epistle was sent to them, it is probable, there had been at least one Succession of *Rulers*, after the *first* were dead. For the *Apostle* first propounds the Example of their deceas'd *Rulers* to their Imitation: *Remember them which have, or had, as it should be translated, the rule over you, (ἡγούμενοι) who have spoken to you the word of GOD; whose Faith follow, considering the end of their Conversation;* and afterwards exhorts them to be obedient to their living *Rulers*: *Obey them that have the rule over you, and submit your selves: For they watch for your Souls, as they that must give account*<sup>1</sup>. So that these living *Rulers* were to be obey'd, as well as their Predecessors.

WE can't suppose that *Clemens*, who not only convers'd with the *Apostles*, but was or-

<sup>1</sup> Heb. xiii. 7, 17.

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ordain'd *Bishop* of *Rome* by *St. Peter* \*, and is commonly thought to be the same whom *St. Paul* calls his *Fellow-Labourer*, in his *Epistle* to the *Philippians*, was ignorant of our *Lord's* Intention, or of the *Apostle's* Doctrine in a matter of such vast Concern, as the Succession of *Officers* in the Church: And, if we may rely on his Word, "the *Apostles* having it reveal'd by our *Lord JESUS CHRIST*, that Contentions would arise about *Episcopacy*, or *Church-Government*; on this Account ordain'd *Bishops* and *Deacons*, and gave them this Prescript, That upon their Death, other approv'd Men should succeed in their *Ministry* †". So that there was to be a Succession of *Officers* after the Death of those, whom the *Apostles* ordain'd, and consequently to the end of the World.

NEITHER is this any more, than what is manifestly imply'd in some of our *Lord's* Parables. One of these is the *Parable of Tares*, related by *St. Matthew* <sup>m</sup>, the other Characters whereof are thus explain'd by *CHRIST* himself: The *Houſholder*, who sow'd the good

\* *Irenæus* lib. III. cap. III. *Eusebius Eccl. Hist.* lib. III. cap. IV. *Tertullianus de Prescrip. Heretic.* cap. XXXII. † *Clement Epist. ad Corinth.* cap. XLIV. Καὶ οἱ Ἀπόστολοι ἡμῶν ἔγνωσαν δια τὸ Κλεῖν ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔεις ἔσαι ἐπὶ τῷ ὀνόματι τοῦ ἐπισκοπῆς· διὰ ταύτην ἐν τῇ αἰτίᾳ πρέσβυνται ἐληφότες τελείαν, κατέστησαν τὲς πρεσβυτέρους (ἐπισκόπους καὶ διακόνους, cap. XLII.) καὶ μετὰ τοῦ ὀπνομένην δεδώκασιν, ὅπως εἰάν κοινηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι τὴν λειτουργίαν αὐτῶν. <sup>m</sup> *Matth. xiii.* 24, 27, 30, 37, 40.

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*Seed*, is CHRIST; the *Field* in which the Seed was sown, is the *World*; the good *Seed* are the faithful *Christians*; the *Tares* are the wicked *Christians*; the *Enemy*, who sow'd them, is the *Devil*: By Analogy, the *Servants* of the *Houſholder*, tho' no Exposition is given of them, are the *Ministers* of the Gospel, whose more particular Concern it is, to keep Weeds out of GOD's *Field*: These are introduc'd complaining of the growth of *Tares* in the several *Ages of Christianity*: But what faith the *Houſholder* to them? *Let both*, that is, *Wheat and Tares*, grow together till the *Harveſt*; that is, have *Patience* till the end of the *World*, (for so the *Harveſt* is interpreted) and then GOD will make a just separation. So that CHRIST will keep *Servants*, whose *Office* it is to cultivate the *Wheat*, till the great *Harveſt* of the universal Judgment.

IN another Parable related by St. *Luke*<sup>u</sup>, and in part by St. *Matthew*<sup>o</sup>; the Name of *Servant* is interpreted by that of *Steward*, which is commonly the Title of Church-Officers in the *New-Testament*<sup>p</sup>. And here it is declar'd, that the *Stewards* of CHRIST shall rule his *Houſhold*, that is, his *Church*, till his second coming. And CHRIST having said, that in his absence from the *World*, some of his *Stewards* should faithfully discharge their *Office*, and others grow dissolute in their

<sup>u</sup> *Luke* xii. 35. <sup>o</sup> *Matth.* xxiv. 45. <sup>p</sup> *1 Cor.* iv. 1, 2. *Tit.* i. 7. *1 Pet.* iv. 10.



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ACCORDINGLY, when our Lord commission'd his Apostles to teach and baptize all Nations, he promis'd to be with them (*πάσας ἡμέρας ἕως συντελείας τοῦ αἰῶνος*) always to the end of the World <sup>1</sup>. This Promise was made, not to all Christians in general, as some pretend in order to avoid the force of this Argument,

<sup>9</sup> Luke xii. 41, 42, 43. <sup>\*</sup> *Tertullian adu Marcion. lib. IV. cap. XXIX. Interroganti Petro in illos, an & in omnes parabolam dixisset; ad ipsos, & ad universos qui Ecclesie prefuturi essent, proponit actorum similitudinem.* <sup>1</sup> *Matth. xxviii. 20.*

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but only to those, whom CHRIST authoriz'd to *teach* and *baptize* in his Name, as the Words themselves, and the occasion of speaking them plainly shew : And it contains a full Declaration of our Lord's intention, that they should always be succeeded by others in the same Office : His *being with* them till the *World's end* can imply no less than this ; since the *Apostles* all dy'd within the Compass of four-score Years after this extensive Promise was made, which consequently could no other way be fulfill'd, but by our Lord's *being with* their Successors in the Gospel Ministry till the *World's end*. Some endeavour to elude this reason by explaining the Phrase, which we translate *the end of the World* (συντέλεια τοῦ αἰῶνος) to be the *end* of the *Jewish Age* (αἰὼν) or Oeconomy, which lasted (as they say) till the Destruction of the Temple and City of *Jerusalem* by *Titus Vespasian*, so confining our Lord's Promise to the Persons of the *Apostles*. But I would ask these Men, why the presence of our Lord with those who *preach* and *baptize*, should be confin'd to the Persons of the *Apostles*, and the time of the *Jewish* Oeconomy ? Unless they will say, that neither *Baptism* must be administred, nor the Gospel preach'd after the Destruction of *Jerusalem*, they must own that the same presence was necessary with those, who should perform these Functions after it, as well as before. I would ask them, how this Promise could be fulfill'd to those *Apostles*, who dy'd before  
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the Destruction of *Jerusalem*? Or whether *St. John*, who liv'd many Years after, had all that time no benefit of this Promise? It will be shewn in the following part of this Chapter, that his Gospel and Revelation were both written, and that he govern'd the Church, and ordain'd *Bishops* after the Destruction of *Jerusalem*: And therefore, if we may be allow'd to explain the design and meaning of this Promise by the manner of its Completion, we must conclude that our *Lord* here engag'd himself to be present with his *Ministers*, both by his special Grace and his Authority, after the end of the *Jewish* Oeconomy, as well as till that time. Others therefore understand the end here spoken of to be the end of the *Apostles* own Age, (αἰών) as if our *Lord* had promis'd to be with them as long as they should live in the *World*. And if our *Lord*, instead of *always to the end of the World*, had said *always* (ἕως τῆς συντελείας τοῦ αἰῶνος ὑμῶν) till the end of your Age, there would have been some colour for this Explication: But when he speaks of the Age of Human Life, he calls it γενεά, and not αἰών. Thus we find in these Words: *This Generation shall not pass, till all these things be fulfill'd* <sup>s</sup>. And γενεά is us'd near thirty times in the same Sense in the *New-Testament*: Whereas there is not one place in the whole Bible where the other Phrase (συντέλεια τοῦ αἰῶνος) signifies the end of a Man's

<sup>s</sup> *Matth.* xxiv. 34.



natural *Age* or *Life*: But it is often us'd for the last *Consummation* of all things, in which Sense it thrice occurs in the 13<sup>th</sup> Chapter of this Gospel <sup>t</sup>, and once in the 24<sup>th</sup> <sup>u</sup>, which are the only places where St. *Matthew* has us'd it: And therefore if we will allow this Promise to be explain'd by the *Evangelist* himself, or by our *Lord's* design in making it, we must conclude that it is to be extended to a constant Succession of Gospel-*Ministers* to the *World's end*.

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THUS it appears both from the original State of the Church, and from its nature as a Society, from the Divine Institution of Church-*Officers*, from the nature and design of their several Functions, from the Sense and Practice of the *Apostles* and first *Christians*; and lastly, from the express Declaration and Promise of our *Lord* himself, that there is to be a constant Succession of *Officers* in the Church till the end of the World. It now remains to be examin'd, whether there was in Fact a constant Succession of the same *Officers*, who first govern'd the Church, in the next Ages after the *Apostles*. But because it would draw out this Discourse to too great a Length, to consider the three distinct *Orders* mention'd in the last *Chapters*, by themselves; and since there are some, who plead for the continuance of one, or both the lower *Orders*, and reject the superior *Order*; but none allow

<sup>t</sup> Verses 39, 40, 49. <sup>u</sup> Verse 3.

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the superior to have been continu'd, who are not willing to grant *both* the lower *Orders*; I shall chiefly enquire, whether there was a constant Succession of *Officers* of the *Apostolical* or *supream Order*, from the Time of the *Apostles*, down to *Constantine*, mentioning only the lower *Orders* occasionally, as they serve to give us Light into the Office and Authority of the chief *Order*.

IT was shewn in the last *Chapter*, that *James* was appointed the fix'd *Apostle* and *Bishop* of *Jerusalem*, before the rest of the *Apostles* left it. It must here be added, that after the Death of *James*, the surviving *Apostles*, *Disciples*, and *Kinsmen* of our *Lord*, assembled together at *Jerusalem*, and ordain'd *Simeon* the Son of *Cleophas*, mention'd in *St. John's Gospel* <sup>w</sup>, to be his Successor. *Simeon* presided in that Church till the Time of *Trajan*, as we learn from *Hegesippus*, who was a diligent Searcher into the Practice of the *Apostles* and their *Disciples*, and liv'd in the next Age after them \*: And after *Simeon*, there succeeded Thirteen *Bishops* of the *Jewish Race*, before the final Excision of the *Jews* by *Adrian*, whose Names *Eusebius* has inserted into his History from the antient Monuments of the Church †.

AND there are many Examples in other Churches, of Men succeeding in the *Apostolick*

<sup>w</sup> *John* xix. 25. \* *Eusebius Eccles. Hist.* lib. III. cap. XI. & XXXII. † *Eusebius Eccles. Hist.* lib. IV. cap. V.

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or chief *Order*, before the *Canon* of Scripture was finish'd. Beside *Epaphroditus*, whom *St. Paul* calls the *Apostle*<sup>x</sup>, and the antient Fathers affirm to have been *Bishop* of the *Philippians*; and others, whom *St. Paul* calls *Apostles*, and the antient Fathers do for that reason speak of as *Bishops of the Churches*<sup>y</sup>, we have a remarkable Example in *Timothy*, who was *Bishop*, or chief Governour of the Church of *Ephesus*, planted by *St. Paul*. The Authority which *Timothy* exercis'd in this Church, was not conferr'd on him by any Agreement or Vote of the *People*, but by the *Imposition* of *St. Paul's* Hands<sup>z</sup>. By Vertue of this Authority he rul'd the whole Church of *Ephesus*, *Officers* as well as private *Christians*, in the same manner as the *Apostles* us'd to do. He was impower'd to *command and teach* those under his care<sup>a</sup>; to make Rules for the orderly Celebration of Divine Worship<sup>b</sup>; to hinder *Women* from speaking in the publick Assemblies<sup>c</sup>; to see that the Teachers taught no *Doctrin but what they had receiv'd* from our Lord and his *Apostles*<sup>d</sup>; to *commit* the Doctrin of the Gospel to *faithful Men*, who should be able to teach others<sup>e</sup>; and to Ordain some of those whom he found duly qualify'd to be *Bishops* and *Deacons*<sup>f</sup>: And he was to judge of Mens Abilities and Fitness for these Offi-

<sup>x</sup> *Phil.* ii. 25. <sup>y</sup> *2 Cor.* viii. 23. <sup>z</sup> *2 Tim.* i. 6. *1 Tim.* iv. 14. <sup>a</sup> *1 Tim.* iv. 11. <sup>b</sup> *1 Tim.* ii. 1. <sup>c</sup> Verses 11, 12. <sup>d</sup> *1 Tim.* i. 3. <sup>e</sup> *2 Tim.* ii. 2. <sup>f</sup> *1 Tim.* iii. 1, 2, &c.



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ces, whence he is exhorted to *lay Hands suddenly on no Man* <sup>z</sup>; which would have been unreasonable, if he had not Power to reject the Unworthy. Farther, he was authoriz'd to take care, that a competent Maintenance should be provided, and all due Honour paid to the Church-Officers <sup>h</sup>; to exercise Ecclesiastical Jurisdiction, and to take Cognizance of Accusations, not only against private *Christians*, but even against the *Elders*; tho' in this latter case, where the Church's Honour was more highly concern'd, he was to proceed with more caution: *Against an Elder receive not an Accusation, but before two or three Witnesses* <sup>i</sup>; And if to take Cognizance of Accusations, consequently to inflict Censures proportionably to the Crimes prov'd against them. Accordingly it follows: *Them that sin, rebuke before all, that others also may fear. I charge thee before GOD, and the Lord JESUS CHRIST, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality* <sup>k</sup>. Here is an intire Account of almost all the Parts of the *Apostolick* Authority, as it was to be exercis'd by *Timothy*, whom the antient Fathers constantly call the *Bishop of Ephesus*; and the *Bishops* of that See are call'd his Successors, and Twenty-seven of them are said to have

<sup>z</sup> 1 Tim. V. 22. <sup>h</sup> 1 Tim. V. 17. <sup>i</sup> 1 Tim. V. 19. <sup>k</sup> 1 Tim. V. 20, 21.

been deriv'd from him in a continu'd Line of Succession, at the Celebration of the great Council of *Chalcedon* \*. Chapter IV.

THE same Authority, which *Timothy* had at *Ephesus*, was exercis'd in the Churches of *Crete* by *Titus*, whence the antient Fathers often call him the Bishop of *Crete*. He was ordain'd and appointed to this Office, not by the Peoples Choice, but by *St. Paul*, who converted the *Cretians* to the *Christian* Faith <sup>l</sup>. And by virtue of this Appointment he was impower'd to teach all Degrees of Men, and to exhort, and rebuke them with Authority <sup>m</sup>; to take Cognizance of *Hereticks*, and to reject from his own and the Church's Communion, such of them as did not repent upon the second Admonition <sup>n</sup>; to set in order whatever *St. Paul* had left wanting <sup>o</sup>: Lastly, To ordain those, whom he himself should approve, to be *Bishops* and *Elders* <sup>p</sup>.

NEITHER are these the only Examples, which are to be found in the *Scriptures*, of sin-

\* *Hieronymus* Comment. in *Galat.* i. 19. Paullatim, tempore procedente, & alii ab his, quos Dominus elegerat, ordinati sunt Apostoli: Sicut ille ad *Philippenses* sermo declarat, dicens, necessarium existimaui *Epaphroditum*, &c. *Theodoretus* in *Philip.* i. 1. Σαφῶς τοίνυν ἐδίδαξεν, ὡς ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπεπίσειο ἔχων Ἀποστόλου πρεσβυτείας. Concil. *Chalced.* Act. II. Tom. IV. Ἀπὸ τῆς ἁγίας *Τιμοθέου* μέλει νῦν ἐκκοσιεπὶ ἐπίσκοποι ἐγένοντο, πάντες ἐν Εφέσῳ ἐγερσθέντες. Conf. *Eusebius* *Eccles. Hist.* Lib. III. cap. IV. *Photius* *Bibliothec. cod.* 254. *Chrysostomus*, aliq; in *Epistolas ad Timotheum*, & *Titum*. <sup>l</sup> *Tit.* i. 5. <sup>m</sup> *Tit.* ii. 1, 2—15. <sup>n</sup> *Tit.* iii. 10. <sup>o</sup> *Tit.* i. 5. <sup>p</sup> *Tit.* i. 5, 6.

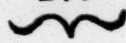
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gle Persons invested with *Apostolick*, or *Episcopal* Authority: For *St. John*, in the three first Chapters of his *Revelation*, has given us a lively Description of seven *Bishops*, who presided in the seven principal Cities of the proconsular *Asia*. Our *Lord* is there introduc'd, sending seven Epistles to the seven Churches of these Cities, directed to the *Seven Angels* of the Churches, whom he calls *the Seven Stars in his right Hand* <sup>9</sup>. Now if it appears that the *Seven Angels* were so many single Persons invested with Supreme Authority in the seven Churches, there can be no reason to doubt, whether they were the *Bishops* of these Churches; a *Bishop* being nothing else, but *one* who has chief Authority in the Church.

LET us examine in the *first* place, whether the *Seven Angels* were so many single Persons. And first of all, it is manifest they were not the whole Church, or collective Body of *Christians* in their several Cities; because the Churches are represented by *Seven Candlesticks*, which are all along distinguish'd from the *Seven Stars*, which are Emblems of the *Angels*. Neither were they any select Number or Body of Men: For they are constantly mention'd as single Persons; *the Angel of the Church of Ephesus*, *the Angel of the Church of Smyrna*, and so the rest; And if in the Epistle to *Thyatira*, instead

<sup>9</sup> Rev. i. 16, 20. ii. 1.



of († γυναικα Ιεζεβελ) *the Woman Jezebel*, we Chapter  
 read († γυναικα σε Ιεζεβελ) *thy Wife Jezebel* <sup>r</sup>, IV.  
 as it is in St. Cyprian \*, the Syriak Version,   
 the Alexandrian, and several other Manuscript  
 Copies, then the *Angel of Thyatira*, was a  
 marry'd Man, and consequently but *one*  
 Person. Accordingly, both he, and all the  
 rest are constantly address'd to in the singular  
 Number; *I know thy Works, I have a few*  
*things against thee, Remember how thou hast*  
*heard, Thou hast kept the Word of my Patience,*  
 and so in the rest, where our Lord speaks to  
 them in particular: But when what he writes,  
 equally concerns the *People*, he changes his  
 Style and speaks in the Plural: *The Devil*  
*shall cast some of you into Prison* <sup>s</sup>. *Thou hast*  
*not deny'd my Faith, when Antipas my faithful*  
*Martyr was slain among you* <sup>t</sup>. *I will reward*  
*every one of you according to your Works* <sup>u</sup>. *That*  
*which ye have, hold fast till I come* <sup>w</sup>. Which  
 variation of the Number, is a plain Argu-  
 ment, that some parts of these Epistles relate  
 to the whole Churches, and others only to  
 the Persons of the *Angels*. There is only one  
 Exception made to this Observation: Which  
 is, That the *Angel of Thyatira* is once spoken  
 of in the Plural. The Passage, where this  
 is suppos'd to be done, runs thus: *I will cast*  
*her (Jezebel) into a Bed, and them that com-*  
*mit Adultery with her, into great Tribulation.*  
*And I will kill her Children with Death, and all*

\* Rev. ii. 20. \* Epist. LV. ad Antonianum. \* Rev. ii. 10. \* Verse  
 13. \* Verse 23. \* Verse 25.

Chapter IV. *the Churches shall know, that I am he which searcheth the Reins and the Hearts; and I will give every one of you according to your Works. But unto you I say, and unto the rest of Thyatira, as many as have not this Doctrine (of Jezebel) I will put upon you none other Burthen<sup>x</sup>. Where in these Words, Unto you I say, and unto the rest of Thyatira, you is taken for the Angel; and the rest, for the People of Thyatira. Some answer this Objection by referring you, not to the Angel of Thyatira, but to the Churches mention'd in the preceding Verse: And then the Sense will be: But unto you, the foremention'd Churches, I say, and to the rest of Thyatira, who have not been corrupted by Jezebel. Neither is it strange, that the other six Churches should be address'd to in the Epistle directed to Thyatira; since the seven Epistles were not sent severally to each Church, but address'd together in one common Epistle to all the Seven. Thus we find in the beginning: John to the seven Churches of Asia<sup>y</sup>. And afterwards they are again mention'd together: He that hath an Ear, let him hear what the Spirit saith to the Churches<sup>z</sup>. So that it is far more probable, the other Churches should be spoken of in this Passage, than that the Angel of Thyatira should be address'd to in the Plural Number, contrary to what is done in all other places. However, if this Explication should be thought forc'd, we need only leave out the conjunctive Particle (y,) and then*

<sup>x</sup> Rev. ii. 22, 23, 24. <sup>y</sup> Rev. i. 4. <sup>z</sup> Rev. ii. 11, 17, 29.  
the

the Words will run thus : (ὁμῖν δὲ λέγω τοῖς λοιποῖς ἐν θουατείροις) *To you the rest* (that is, *to the rest of you*) in Thyatira I say, meaning those who had withstood Jezebel. This way of reading this Passage is follow'd by the *Vulgar Latin*, the *Syriack*, *Æthiopick*, and *Arabick* Versions, the *Alexandrian Manuscript*, another of *Curcellaus's*, two of *Beza's*, and several others ; and it makes the Sense very easie and natural : For our Lord having before severely threaten'd Jezebel and her Disciples, it was very natural for him to add, as a Comfort and Encouragement to the faithful *Christians* ; *But to the rest of you in Thyatira*, whom Jezebel has not been able to seduce, *I say, I will lay no other Burthen upon you*. So that notwithstanding this Exception, we may safely understand the *Seven Angels* to be Seven single Persons. But there is one thing yet behind, which will put this matter beyond dispute : Namely, that the Titles of *Angels* and *Stars* are constantly apply'd in this Book of *Revelation* to single Men : Our Lord is call'd the *Morning Star*<sup>a</sup>, and the *Sun*<sup>b</sup> : And the *Apostles* are call'd *Twelve Stars*<sup>c</sup>, and *Twelve Angels*<sup>d</sup> ; but there is not one Example where these Titles are given to any *Society* or *Number* of Men. So that if we will allow the Divine Author of this *Book* to speak in this place, as he does in all others, the *Angels* of the *Seven Churches* can be none but single Persons.

<sup>a</sup> Rev. ii. 28. xxii. 16. <sup>b</sup> Rev. xii. 1. <sup>c</sup> Rev. xii. 1. <sup>d</sup> Rev. xxi. 12, 14.



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THE *next* thing to be made out is, that these single Persons were Men of chief Authority in their several Churches. And we might safely conclude they were so, tho' we had no other Proof of it, because our Lord has directed to them the Epistles, which he design'd for the use of their Churches: For so we find it was usual all the World over in *Cyprian's* time, to direct the *Letters* which were design'd to be read in any Church, to their *Bishop*; he being the Person by whom all *Ecclesiastical* Affairs were transacted. But there are several other Arguments, which prove that the *Angels* were Men of eminent Station and Authority: For whereas the Churches are only call'd *Candlesticks*, the *Angels* are resembled to *Stars*, which give Light to the *Candlesticks*: Which is a very fit Emblem of those who succeeded in the place of the *Apostles*, whom our Lord calls the *Light of the World*, and resembles to *Candles*, which being put into *Candlesticks*, give Light to all in the House<sup>e</sup>: On which account they are elsewhere call'd *Stars* in the *Revelation*, as was before observ'd; and the same Title is given to our Lord himself, who is the great *Light of the World*<sup>f</sup>. Their other Name of *Angels* is never given to any, but such as are plac'd in some high Office and Dignity under GOD: The *Angels* of GOD, are the blessed Spirits, who always live in his Presence, and

<sup>e</sup> *Matth. v. 14, 15.* <sup>f</sup> *John i. 5, 9.*

execute his Commands: The *Jews* us'd to call their *High-Priest* by this Name, because they look'd on him as *GOD's Messenger* to them \*. Our *Lord* himself is call'd the *Angel of the Covenant* ‡, and his *Apostles*, whom he left to declare the Will of *GOD* to his Church, are also styl'd *Angels* in the *Revelation*, as was before observ'd. Indeed, the Names of *Angel* and *Apostle* are almost synonymous Words; both signifie the *Messengers* of *GOD*, only this of *Apostle* more expressly denotes his *sending*, or commissioning them to do a *Message* in his Name; and that of *Angel* implies the *telling* or *declaring* that Message. So that this is a very fit Name for those, who succeeded the *Apostles* in their Office of *preaching* *GOD's* Will to the Church. And if we pass from the Names of the *Seven Angels*, to the Characters which are given of them, we shall soon discover several other Marks of their Authority: They are prais'd for all the Good, and blam'd for all the Evil, which happen'd in their Churches: The *Angel* of *Ephesus* is commended, because he *could not bear them that were evil*, and had try'd those who call'd themselves *Apostles*, and were not so <sup>h</sup>; which seems to imply, that he had judicially convicted them to be Impostors. And the *Angel* of *Pergamos* is reprov'd for *having them who hold the Doctrine of Balaam*; that is, the

\* *Diodorus Siculus* apud *Photium* *Bibliothec. cœd.* 244. Ἀρχιερεὶα τῶτον προσαγορεύουσι, καὶ νομίζουσιν ἀλλοῖς ἀγγέλων γενέσθαι τῷ τῷ Θεῷ προσαγμάτων. ‡ *Mal.* iii. 1. <sup>h</sup> *Rev.* ii. 2.

Chapter IV. *Nicolaitans*, who allow'd themselves to commit Fornication, and to eat things sacrific'd to Idols; and he is severely threaten'd, unless he repented<sup>i</sup>: Which shews, he had Authority to correct these Disorders, otherwise he could not justly have been punish'd for them. The same may be said of the *Angel of Thyatira*, who is blam'd for suffering Jezebel, who call'd her self a Prophetess, to teach and seduce the People<sup>k</sup>. And the *Angel of Sardis* is commanded to be watchful, and to strengthen those who are ready to dye; otherwise our Lord threatens to come on him, as a Thief, at an Hour, which he should not know<sup>l</sup>; plainly alluding to what he says in the Gospels to his Stewards, that is, his Apostles and other Ministers, whom he made Rulers over his Household the Church<sup>m</sup>. So that the *Angels* of the Seven Churches having appear'd to be single Persons, invested with chief Authority, we need not scruple to call them, with St. *Austin* in one of his *Homilies* on the *Revelation*, and other antient Fathers, *Episcopus sive praepositus Ecclesiarum*, the Bishops, or Presidents of the Churches.

IT will be a farther Confirmation of the *Episcopal* Authority of the *Seven Angels* in their several Churches, if it be shewn from the most early Accounts of the Primitive Church, that Bishops were settled in all the seven Churches, at or near the time when this Epistle was sent to them. Now this Epistle,

<sup>i</sup> Verses 14, 15, 16. <sup>k</sup> Verse 20. <sup>l</sup> Rev. iii. 2, 3. <sup>m</sup> Matth. xxiv. 44, 45. Luke xii. 42.



with the rest of the *Revelation*, if we may believe \* *Irenaus* and † *Eusebius*, was written towards the end of *Domitian's* Reign, when *St. John* liv'd an Exile in *Patmos*. And we are told, that in a very short time after *Domitian's* Death, being recall'd from Banishment by *Nerva*, he went to *Ephesus*, and took upon him the care of the Church of that City, in the presence of Seven *Bishops* ||. I will not affirm, that these seven *Bishops* presided in the seven Churches we are speaking of; tho' some think they did, both because the Numbers agree, and all these seven Churches lay within the *Proconsular Asia*, whereof *Ephesus* was the Metropolis: But thus much we may safely pronounce, that if *Bishops* were settled at that time in other Cities thereabouts, there is no reason to think these seven Churches, every one of which was in a City of Note, were without *Bishops*. And to descend to Particulars, it can scarce be doubted, but there was a *Bishop* in *Ephesus* when the *Revelation* was written. For in the next Age after this, *Polycrates*, who was born within a short time after *St. John's* Death, is well known to have been *Bishop* of *Ephesus*: And, to come nearer to the time we are speaking of, *Ignatius*, who suffer'd Mar-

\* *Adv. Hæres.* lib. V. cap. XXX. † *Eccles. Histor.* lib. III, cap. XVIII. || *Martyrium S. Timothei apud Photium Bibliothec. cod. 254.* Ψηδίσμασι Νέρβα τῷ ὑπερεβίας ἀνακληθείς, τῇ Ἐκκλῆσιᾳ ὑπέστη μνησπόλει, καὶ αὐτὸς δι' ἑαυτὸν, ἐπὶ τῇ συμπαροῦσιν ἐπιτόκῳ, τῇ Ἐφεσίων ἀντιλαμβάνεται μνησπόλεως.

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tyrdom about the 10th Year of *Trajan*, which at the most was not above twelve Years after *St. John* return'd from *Patmos*, in his Epistle to the *Ephesians*, speaks of *Onesimus* their Bishop, whom he exhorts all of them, *Presbyters* and *Deacons*, as well as private *Christians*, to obey. And, to carry this Account yet a little higher, *Timothy* was made Bishop of *Ephesus* by *St. Paul*, and there was an uninterrupted Succession of Twenty-seven Bishops from him to the time of the great Council of *Chalcedon*, as was before shewn from the publick *Acts* of that Council. So that here was a Bishop mention'd a little before the *Revelation* was written, and again not long after, beside a constant Succession of many Bishops from the Foundation of this Church for several Ages after. Then, if we proceed to the rest of the seven Churches, not long after *St. John's* Time *Sagaris* was Bishop of *Laodicea*: He is spoken of by the foremention'd *Polycrates* in his Epistle to *Victor* \*, as one who suffer'd Martyrdom in the past times; that is, when *Servilius Paulus* was *Proconsul* of *Asia*, as we learn from *Melito's* Tract about *Easter*, who was himself Bishop of *Sardis* in the Reign of *Marcus Aurelius* †. And, if the *Roman* Martyrology may be credited, *Sagaris* was one of *St. Paul's* Disciples: So that very near the time we are speaking of, we find a Bishop in *Laodicea*; and not long after

\* *Eusebius Eccles. Histor. lib. V. cap. XXIV.* † *Eusebius Eccles. Histor. lib. IV. cap. XXVI.*

this, another in *Sardis*. When *Ignatius* wrote his Epistle to the *Philadelphians*, they had a Bishop, whose Gravity, Modesty, and other Virtues *Ignatius* commends, and exhorts the *Philadelphians* to be dutiful to him. The old Roman Martyrology speaks of *Carpus*, Bishop of *Thyatira*, who suffer'd Martyrdom under *Antoninus*, who was Emperor in the next Age after the *Revelation* was written: If the Commentary of *Arethas* on the *Revelation*, compil'd out of the antient Fathers, may be credited, *Antipas*, whom our Lord calls his faithful Martyr<sup>n</sup>, was Bishop of *Pergamus*. And if we may judge of the rest by the Church of *Smyrna* (and there is no reason why we should not, since the Angel of this City is not describ'd as different from the rest) we shall no longer doubt, whether they were govern'd by Bishops in this first Age of Christianity; it being certain, that *Polycarp*, who is allow'd by all to have convers'd with the Apostles, was Bishop of *Smyrna*. He is so call'd by *Polycrates* in his foremention'd Epistle to *Victor*, who was thirty eight Years old, when *Polycarp* suffer'd Martyrdom, and therefore is a Witness without Exception: And the same Title is given him by the Church of *Smyrna* in their Epistle concerning his Martyrdom, which is still extant in *Eusebius* \*: *Ignatius* his Cotemporary, who wrote an Epistle to *Polycarp*, and another to the Church of

\* Rev. ii. 23. \* Eccles. Hist. lib. IV. cap. XII.



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*Smyrna*, not only calls him *Bishop of Smyrna*, but exhorts all the Church of *Smyrna*, *Presbyters* and *Deacons*, as well as *Laymen*, to be obedient to him. Lastly we are assur'd by *Irenæus*, who was *Polycarp's* Disciple, that he was ordain'd *Bishop of Smyrna* by the *Apostles* †. So that here is sufficient Evidence for the presiding of *Bishops* in the seven foremention'd Churches in or soon after the time, in which the *Revelation* was written; and indeed more than could well have been expected from the short and imperfect Accounts, which are left us of the Church in that Age.

AND if we descend from the Scriptures to the most early Records of the next Ages, we shall find that the Succession of *Bishops* was preserv'd in all Churches, whereof we have any Account.

To begin with *Ignatius*, who suffer'd Martyrdom about the 10th Year of *Trajan*, which was only four Years or thereabouts after the Death of *St. John the Apostle*, at which time he had been forty Years *Bishop of Antioch*, being promoted to that Dignity, upon the Death of *Evodius* the first Bishop of that Church, διὰ τῆς τοῦ μεγάλου Πέτρου δεξιᾶς, by *Peter the Apostle's own Hands* \*: So that we can't suppose him unacquainted either with the State of the Church in the first Age after the *Apostles*, or with the Doctrine and Pra-

† *Irenæus* lib. III. cap. III. *Eusebius Eccles. Hist.* lib. III. cap. XXXVI. \* *Chrysostomus Homil. in S. Ignatium*, pag. 499. Vol. I. *Eusebius Eccles. Hist.* lib. III. cap. XXII. XXXVI.

Office of the *Apostles*. And in his Epistles, which were written a little before his Martyrdom, there is scarce any Duty so earnestly press'd, or so often inculcated, as that private *Christians* should be obedient to the *Officers* of the Church, and the inferior *Officers*, namely, *Presbyters* and *Deacons* to their *Bishops*. In the beginning of his Epistle to the *Magnesians*, he speaks of *Damas*, their *Bishop*; of *Bassus* and *Apollonius*, their *Presbyters*; and of *Sotion*, their *Deacon*: The last of these he praises, because he was *subject* (ὑποτάσσεται) to the *Bishop* and *Presbyters*; and he exhorts all of them to reverence their *Bishop*, and to do all things in godly Peace and Concord, "their *Bishop* presiding in the place of God, the *Presbyters* as the Council of *Apostles*, and the *Deacons* as the Ministers of CHRIST \*". In the Entrance of his Epistle to the *Trallians*, he mentions their *Bishop Polybius*; and a little after, tells them, that "whilst they live in subjection to their *Bishop*, as to JESUS CHRIST, they seem to live, not after the manner of Men, but according to JESUS CHRIST †". A little after he proceeds thus: "Let nothing by any means be done without the *Bishop*, even as ye now practice: Subject your selves to the College

\* Epist. ad Magnes. cap. VI. Προκαθήμενος τὸ ἐπισκόπου εἰς τὸν θεῶν, καὶ ἡμεῖς πρεσβυτέρων εἰς τὸν σινεδρίον ἡμῶν Ἀποστόλων, καὶ ἡμεῖς διακόνων, ἡμεῖς ἡμῶν γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. † Epist. ad Trallian. cap. II. Ὅταν καὶ τὸ ἐπισκόπου ὑποτάσσεται ὡς Ἰησοῦ Χριστῷ, φαίνεται μοι ὡς καὶ ἀνθρώπινον ζῶντες, ἀλλὰ καὶ Ἰησοῦν Χριστόν.

Chapter IV. “ of *Presbyters*, as to the *Apostles* of JESUS CHRIST: And let the *Deacons*, who are the *Mystery* of JESUS CHRIST, study to please all Men ; for they are not *Deacons* of *Meats* and *Drinks*, but *Ministers* of GOD’s Church. In like manner, let all of you reverence the *Deacons*, as the Commandment of JESUS CHRIST ; the *Bishop*, as the Son of the Father ; and the *Presbyters*, as the Council of GOD, and Assembly of *Apostles*. Without these no Church is nam’d ||”. Afterwards, having caution’d them to beware of Heresies and Hereticks, he adds, “ And so ye will, whilst ye are not puff’d up, and are not separated from GOD, JESUS CHRIST, nor from the *Bishop*, nor the Precepts of the *Apostles*. He that is within the *Altar*, is pure : But whoever do’s any thing without the *Bishop*, the College of *Presbyters*, and the *Deacon*, his Conscience is defil’d \*.” In the same manner, he speaks to the *Ephesians* : “ Let no Man (says he) be deceiv’d : Whoever is without the

|| *Ibid.* cap. II. & III. Αναγκαῖον ἔν ἐστιν, ὥσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς· ἀλλὰ ὑποτάσσασθε καὶ τῷ πρεσβυτέρῳ, ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ. — Δεῖ καὶ καὶ τοῦ διακόνου, μυστικῶν ὄντας Ἰησοῦ Χριστοῦ, καὶ πάντα τρέποντας αὐτῷ ἀρέσκειν· καὶ τῶν βρωμάτων καὶ ποτῶν εἰσι διάκονοι, ἀλλ’ ἐκκλησίας θεοῦ ὑπηρετοῦνται. — Ὁμοίως πάντες ἐνταγέτωσαν καὶ διακόνους, ὡς ἐβόλην Ἰησοῦ Χριστοῦ· ὡς καὶ τὸ ἐπίσκοπον, ὡς ὅλην ἑαυτοῦ Πάλην· καὶ τῷ πρεσβυτέρῳ, ὡς σωτήριον θεοῦ, καὶ ὡς σωτήριον ἀποστόλων. Χωρεῖς τῶν ἐκκλησιᾶν καὶ καλεῖται. \* *Ibid.* cap. VII. Τὸ καὶ ἔσται ὑμῖν, μὴ φυσικαίμενοι, καὶ ἔσιν ἀχαιρεῖς θεοῦ Ἰησοῦ Χριστοῦ, καὶ τοῦ ἐπισκόπου, καὶ τῶν διατάξεων καὶ ἀποστόλων· ὁ ἐν τῷ θυσιάζειν ὢν, καθαρὸς ὅτιν τὸν ὅτιν, ὁ χωρεῖς ἐπισκόπου καὶ πρεσβυτέρῳ καὶ διακόνῳ πράσσειν τι, ἢ τῷ καὶ καθαρὸς ὅτι τῇ σωτηρίᾳ.

“ Al-



“ *Altar*, is depriv’d of the Bread of G O D. Chapter IV.  
 “ Let us have a care of opposing the *Bishop*,  
 “ that we may be subject to G O D †”. And  
 in the same Epistle he speaks of *Bishops* set-  
 tled to the ends of the World, “ who are  
 “ after the Mind of J E S U S C H R I S T, even  
 “ as C H R I S T is the mind of the Father \*”.  
 And then he goes on to praise them all, and  
 particularly the College of *Presbyters*, for  
 their unanimous and ready Compliance in all  
 things with their *Bishop*. In the beginning  
 of his Epistle to the *Philadelphians*, he says,  
 that “ he knew their *Bishop* to be promoted  
 “ to his publick Office in the Church, neither  
 “ by himself, nor by Men, nor thro’ Ambi-  
 “ tion, but by the Love of G O D the *Father*,  
 “ and the Lord J E S U S C H R I S T †”. Then,  
 having caution’d them against *Divisions*, he  
 adds, “ Whoever belongs to G O D and  
 “ J E S U S C H R I S T, is with the *Bishop*;  
 “ and they who repent, and return to the  
 “ unity of the Church, shall be G O D’s, that  
 “ they may live according to J E S U S C H R I S T.  
 “ Be not deceiv’d, my Brethren: If any  
 “ Man follows one, who divides the Church,  
 “ he shall not inherit the Kingdom of G O D.

† Epist. ad Ephes. cap. V. Μηδὲς πλανᾶσθω, ἐὰν μή τις ἢ  
 ἐσθὲς τῆ θυσιασθείης, ὑπερεῖται τῷ ἀρετῇ θεῷ. Paulo post. Σπε-  
 δάσωμεν ἕν μὴ ἀντιτάσσειν τῷ ἐπισκόπῳ, ἵνα ὡμῶν θεῷ ὑπο-  
 λαβόμενοι. \* Ibid. cap. III. Καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκει-  
 λον ἡμῶν ζῆν, τῷ πατρὶ ἡ γνώμῃ, ὡς καὶ οἱ ἐπίσκοποι καὶ τὰ  
 πρεσβυτέρα οὐκ ἐκείνους ἐν Ἰησοῦ Χριστῷ γνώμῃ εἰσὶν. † Epist. ad Phi-  
 adelph. cap. I. Οὐκ ἐπίσκοπον ἔγνω, ἐκ αὐτοῦ ἑαυτοῦ, ἐδὲ δι’ ἀν-  
 θρώπων κεκληθῆναι καὶ διακονίαν καὶ εἰς κοινὸν ἀνήκεσαν, ἐδὲ καὶ  
 κενδοδοξίαν, ἀλλ’ ἐν ἀγάπῃ θεῷ πατρὶ, καὶ κυρίῳ Ἰησοῦ Χριστῷ.

Chapter IV. " Endeavour therefore to partake of one and  
 " the same *Eucharist* ; for there is but one  
 " *Flesh* of CHRIST, and one *Cup* in the U-  
 " nion of his *Blood* ; and one *Altar* ; as there  
 " is one *Bishop*, with the *College* of *Presby-*  
 " *ters*, and my *Fellow-Servants* the *Deacons* ;  
 " that whatever ye do, may be done accord-  
 " ing to GOD \*". Not long after, " When I  
 " was with you, says he, I cry'd out, and  
 " spoke with a loud Voice : *Adhere to the Bi-*  
 " *shop, the College of Presbyters, and the Dea-*  
 " *cons*. Which some have thought to be said  
 " by me, from my foresight of the *Separation*  
 " which hath happen'd since that time.  
 " And he, for whose sake I am in Bonds, is  
 " my Witness, that I knew it not from Men,  
 " but the *Spirit* proclaim'd these things, say-  
 " ing, *Do nothing without the Bishop ; keep your*  
 " *Bodies as the Temple of GOD ; love Unity ;*  
 " *fly Divisions ; be Followers of JESUS CHRIST,*  
 " *as he is of his Father †*". A little after he

\* Ibid. cap. III. & IV. Οσοι γὰρ θεῷ εἰσὶν καὶ Ἰησοῦ Χριστῷ,  
 ἔτσι μετὰ τὸ ἐπισκοπεῖν εἰσὶν καὶ ὅσοι ἀν. μετὰ νοήσαντες ἐλθῶσιν  
 ἐπὶ τῇ ἐνότητι καὶ ἐκκλησίᾳ, ἔτσι θεῷ ἔσονται, ἵνα ᾖσιν ὡς  
 Ἰησοῦν Χριστὸν ζῶντες· μὴ πλανᾶτε, ἀδελφοί μου· ὅτις ἐξ ὧν  
 ἀκολουθεῖ, βασιλείαν θεῷ καὶ κληρονομεῖ. — Σπυδαζέτε ἐν μιᾷ  
 εὐχαριστίᾳ καὶ ᾄδῃ· μία γὰρ σὰρξ τὸ κυεῖν ἡμῶν Ἰησοῦ Χριστοῦ, καὶ  
 ἐν ποσίῳσις ὡς ἐνωσιν τῆς αἱμασίᾳ αὐτοῦ, ἐν θυσιασθένῳ, ὡς εἰς  
 ἐπισκοπὴν, ἅμα τῷ πρεσβυτερίῳ, καὶ διακόνοις τοῖς σωτηρίοις  
 μου· ἵνα ὁ ἐὰν πειράσῃ, καὶ θεὸν πείσῃ. † Ibid. cap. VII.  
 Ἐκράνυσσα μετὰ τὸν ὄν, ἐλάλην μεγάλη φωνὴ τῷ ἐπισκόπῳ  
 προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ διακόνοις. Οἱ δὲ ἱκανοί-  
 σαις με, ὡς περὶ ὅτα τὸ μερισμὸν τινῶν, λέγειν ταῦτα  
 μέγιστος δέ μοι ἐν ᾧ δέδεμαι, ὅτι ὑπὸ σαρκὸς ἀνθρωπίνης ἐκ  
 ἡγῶν· τὸ δὲ πνεῦμα ἐκήρυκεν λέγων τάδε, χωρεῖς τῷ ἐπισκό-  
 πῳ μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν θεοῦ τηρεῖτε· καὶ  
 ἐνωσιν ἀγαπάτε· τὸ μερισμὸν φυλάτε· μιμηταὶ γίνεσθε Ἰησοῦ  
 Χριστοῦ, ὡς καὶ αὐτὸς τῷ πατρὶ αὐτοῦ.

adds,

adds, "That G O D would forgive the Schif-  
 "maticks, provided they repented; and re-  
 "turn'd to the Unity of G O D, and the  
 "Council of the *Bishop* \*". In his Epistle  
 to the Church of *Smyrna*, he thus exhorts  
 them: "Let all of you follow the *Bishop*, as  
 "JESUS CHRIST do's the *Father*; and  
 "the College of *Presbyters*, as the *Apostles*;  
 "and reverence the *Deacons*, as the Com-  
 "mandment of G O D. Let no Man do  
 "any thing, which concerns the Church,  
 "without the *Bishop*. Let that *Eucharist* be  
 "accounted valid, which is order'd by the  
 "*Bishop*, or one whom he appoints. Where  
 "the *Bishop* appears, there let the *People* be;  
 "even as where CHRIST is, there is the  
 "Catholick Church. Without the *Bishop*,  
 "it is neither lawful to baptize, nor to cele-  
 "brate the *Feast of Charity*: But that, which  
 "he approves, is well-pleasing to G O D †"  
 And a little after he goes on thus: "It is  
 "well to know G O D and the *Bishop*. He  
 "that honours the *Bishop*, is honour'd of G O D.  
 "He that does any thing without the *Bishop's*

\* *Ibid.* cap. VIII. Πᾶσιν ἔν μελανοῦσιν ἀφίει (icp. ἀφίει)  
 ὁ Κύριος, εἰάν μελαροήσωσιν εἰς ἐνότηθα θεῶς, καὶ σωθῶσιον τῷ  
 ἐπισκόπῳ. † *Epist. ad Smyrn.* cap. VIII. Πάντες τοῦ ἐπισκόπου  
 ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τοῦ πατρὸς καὶ τοῦ πρεσβυτερίου, ὡς  
 τοῖς ἀποστόλοις τοῦ ἱερέως διακόνους ἐντρέπεσθε, ὡς θεῷ ἐν ἰσολύῃ.  
 Μηδὲν χωρὶς τοῦ ἐπισκόπου τι πράξετε ἢ ἀνηκόντων εἰς τὴν  
 ἐκκλησίαν· ἐκείνη βεβαίως εὐχαριστία ἡ γείστω, ἢ ἢ τοῦ ἐπισκο-  
 πον ἔστω, ἢ ὅ ἂν αὐτὸς ἐπιτρέψῃ· ὅπου ἂν θανῇ ὁ ἐπίσκοπος,  
 ἐκεῖ τὸ πλῆθος ἔστω ὡς περὶ ὅπου ἂν ἡ Χρῆσις Ἰησοῦς, ἐκεῖ ἡ κα-  
 θολικὴ ἐκκλησία. Ἐν ἧν ἔστιν χωρὶς τοῦ ἐπισκόπου ἔτε βαπτί-  
 ζειν, ἔτε ἀγάπην ποιεῖν· ἀλλ' ὁ ἂν ἐκεῖν δοκιμάσῃ, τὸτο καὶ  
 τῷ θεῷ ἀρεσκόν.



Chapter IV. "Privity, serves the Devil \*". In his Epistle to *Polycarp* the *Bishop* of *Smyrna*, "Let nothing, says he, be done without your Approbation, and do you nothing but what is approv'd by G O D, as indeed you do not †". Afterwards, addressing himself to the Church of that place, he has these Words: "If he, who remains a *Virgin*, think himself better than the *Bishop*, he is undone. It is meet that they who marry, should do it with the *Bishop*'s Approbation, that their Marriage may be according to G O D, and not according to Lust; let all things be done to the honour of G O D. Give heed to the *Bishop*, that G O D may give heed to you. May my Life be a Ransom for those, who are subject to the *Bishop*, the *Presbyters*, and *Deacons*, and may I have my Portion in G O D with them ‡". There are many other Passages in the Epistles of this glorious *Saint* and *Martyr* to the same purpose: But these which have been produc'd, are sufficient to shew, not only that the *Christian* Church was govern'd, in the Age wherein he liv'd,

\* *Ibid.* cap. IX. Καλῶς ἔχει θεὸν καὶ ἐπίσκοπον εἰδέναι· ὁ τιμῇ ἐπίσκοπον, ὑπὸ θεοῦ τελεῖσθαι· ὁ λάθρα ἐπισκόπου τι πράσσειν, τὸ διαβόλῳ λαβεῖν. † *Epist. ad Polycarp.* cap. IV. Μὴδὲν ἄνευ γνώμης σου γινέσθω, μὴδὲ σὺ ἄνευ θεοῦ γνώμης τι πράσῃς, ὥσπερ ἐδὲ πράσῃς. ‡ *Ibid.* cap. V. & VI. Καὶ εἰάν τις γινώσκῃ πλέον τῷ ἐπισκόπῳ, ἀπώλει· πρέπει δὲ τοῖς γαμῶσι καὶ ταῖς γαμυμέναις μετὰ γνώμης τῷ ἐπισκόπῳ ἢ ἔνωσιν ποιῆσαι, ἵνα ὁ γάμος ᾖ κατὰ θεόν, καὶ μὴ κατὰ ἐπιθυμίαν· πάντα εἰς τιμὴν θεοῦ γινέσθω. Τῷ ἐπισκόπῳ προσέχει, ἵνα καὶ ὁ θεὸς ὑμῶν ἀντίψυχον ἐγὼ καὶ ὑποστασολογῶν τῷ ἐπισκόπῳ, πρεσβυτέρῳ καὶ διακόνῳ· καὶ μετὰ αὐτῶν μοι τὸ μέρος γένοιτο χάριν ἐν θεῷ.

by the three Orders of *Bishops, Priests, and Deacons*; but these were of Divine Institution, and essential to the regular Constitution of any Church; and that no religious Act could lawfully be done in the Church without some of them, nor by the *Priests and Deacons* without the *Bishop's* consent; and that Communion could not be maintain'd with CHRIST, without adhering to the Communion of the *Bishop*. And he calls CHRIST to witness, that he spoke some part of this, namely, that *nothing was to be done without the Bishop*, by the immediate Inspiration of the *Holy Spirit*.

FROM *Ignatius* let us pass to *Irenaeus*, who professes himself to have been the Disciple of *Polycarp*, the Cotemporary of *Ignatius*, and was first a *Presbyter*, and afterwards *Bishop* of *Lyons* †. And he makes the Succession of *Bishops* an Argument against the *Hereticks*, who crept into the Church in that Age, and propounds it as the surest way to *Orthodoxy* in the *Christian* Faith, to follow those, who descended in a direct Line of Succession from the *Apostles*. "We, says he, can reckon up those, whom the *Apostles* ordain'd to be *Bishops* in the several Churches, and who they were, that succeeded them down to our own Times. And had the *Apostles* known any hidden Mysteries, which they imparted to none but the *Perfect* (as the *Hereticks* pretend) they would have com-

† *Irenaeus*, lib. III. cap. III. *Eusebius Eccles. Hist.* lib. V. cap. IV. & V.

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“mitted them to those Men, to whom they  
 “committed the Churches themselves : For  
 “they desir’d to have those in all things per-  
 “fect, and unreprieveable, whom they left  
 “to be their Successors, and to whom  
 “they committed their own *Apostolick*  
 “Authority”. He then adds, that “Be-  
 “cause it would be endless to enumerate  
 “the Successions of *Bishops* in all the Churches,  
 “he would instance in that of *Rome* ; in  
 “which he tells us, *Linus* was ordain’d the  
 “first *Bishop* by St. *Peter* and St. *Paul*, the  
 “next was *Anacletus*, after him *Clemens*, and  
 “so on to *Eleutherius*, who was the twelfth  
 “from the *Apostles*, and fill’d the *Episcopal*  
 “Chair, when *Irenæus* wrote this Treatise\*”.  
 So that in this Age there were *Bishops*, or sin-  
 gle Men who acted with *Apostolick* Authority,  
 and succeeded in a direct Line from the *Apo-*  
*stles*, not only at *Rome*, but in all Churches  
 thro’ the World.

\* *Irenæus*, lib. III. cap. III. Habemus annumerare eos, qui ab Apostolis instituti sunt episcopi in Ecclesiis, & successores eorum usque ad nos, qui nil tale docuerunt, neque cognoverunt, quale ab his deliratur. Etenim si recondita mysteria scissent Apostoli, quæ seorsim & latenter ab reliquis perfectos docebant, his vel maxime traderent ea, quibus etiam ipsas Ecclesias committebant. Valde enim perfectos & irreprehensibiles in omnibus eos volebant esse, quos & successores relinquebant, suum ipsorum locum magisterii tradentes. — Sed quoniam valde longum est, in hoc tali volumine omnium Ecclesiarum enumerare successiones, maximæ, & antiquissimæ, & omnibus cognitæ, a gloriosissimis duobus Apostolis Petro & Paulo Romæ fundatæ & constitutæ Ecclesiæ, eam, quam habet ab Apostolis traditionem, & annunciatam hominibus fidem, per successiones episcoporum usque ad nos indicantes, &c.



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AT the same time liv'd *Hegefippus* in a different part of the World, who travell'd thro' a great part of the World on purpose to learn the Doctrine and Traditions, left by the *Apostles* in the Churches, which they founded. And after this Enquiry he urges the *Hereticks* with the same Argument, which *Irenæus* makes use of. He says, he had convers'd with many Bishops, and receiv'd the same Doctrine from them all. One of these, whom he mentions by name, was *Primus* Bishop of *Corinth*: Another was *Anicetus*, whom he found Bishop of *Rome* at his Arrival there, at which time *Eleutherius* was his Deacon: After *Anicetus*, he tells us, *Soter* was Bishop of *Rome*, and that *Soter* was succeeded by *Eleutherius*. He also relates that *Simeon*, the Son of *Cleophas*, being of our Lord's Family, succeeded *James* in the Bishoprick of *Jerusalem*: "And in every Succession, says he, and in every City, the same Doctrine is receiv'd, which was taught by the Law, the Prophets, and our Lord \*".

ANOTHER, who liv'd in this Age, was *Polycrates*, Bishop of *Ephesus*, who in a Synodical Epistle to *Victor*, Bishop of *Rome*, about the time of keeping *Easter*, part whereof is still extant in *Eusebius* †, appeals to the Tra-

\* Fragment. Commentar. *Hegefippi* apud *Euseb.* *Eccles. Hist.* lib. IV. cap. XXII. Δηλοί, ως πλείοις επισκόποις συμμεξεν, αποδημίαν στείλαμεν μέχρι Ρώμης, και ως τὴν αὐτὴν παρὰ πάντων παρέληψε διδασκαλίαν. — Εν ἐκάσῃ τῇ διαδοχῇ καὶ ἐκάσῃ πόλει, ὅτως ἔχει, ὡς ὁ νόμος κηρύσσει, καὶ οἱ προσφύται, καὶ ὁ κύριος. † *Eccles. Hist.* lib. V. cap. XXIV.

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dition of former *Bishops* and *Martyrs*, and the practice of those, who liv'd in his own Time: Among others he mentions *Polycarp*, Bishop of *Smyrna* and *Martyr*; *Thraseas*, Bishop of *Eumenia* and *Martyr*; *Sagaris*, Bishop of *Laodicea* and *Martyr*; seven *Bishops* of his own Kindred, and (πολλὰ πλῆθη) great *Multitudes* of *Bishops*, who assembled with him to consult about the time of *Easter*. And he says, that when he wrote this *Epistle*, he had been sixty five Years (ἐν κρείω) a *Christian*. So that here is a Witness beyond Exception, who liv'd the greatest part of the next Age after the death of the *Apostles*, that *Bishops* were settled in all the Churches about him.

C O T E M P O R A R Y with these was *Clemens* of *Alexandria*, who, in a Passage of his *Stromata*, comprehends all the *Officers* of the *Christian* Church under the two Names of *Presbyters* and *Deacons*, which was accounted for in the last Chapter; but in several other places he speaks of all the three Orders, as distinct from one another. In his *Padagogus*, having selected some Texts of Scripture, which contain a Summary of the Duties, which concern all *Christians* in general, he adds, "That there are other Precepts without Number, which concern Men in particular Capacities: Some, which relate to *Presbyters*; others, which belong to *Bishops*; others, respecting *Deacons*; and others, which

which concern *Widows* \*”. So that, if we may believe *Clemens*, who was the most universally learn’d Man of any in that Age, even in the *Apostles* times, when the Scriptures were written, there were all these *Orders* in the Church, and every one of them had distinct Offices. In another place he tells us, “That tho’ *Matthias* was not elected by our Lord with the rest of the *Apostles*, yet having deserv’d to be advanc’d to that Office, he was substituted in *Judas*’s place. And even now (*says he*) they who live up to the perfect Rules of the Gospel, may be taken into the number of *Apostles*. He is indeed a *Deacon* and Minister of the Divine Will, and he a *Presbyter* of the Church, who do’s both practice and teach what our Lord has prescrib’d ; not being reputed just, only because he is a *Presbyter* ; but chosen into the College of *Presbyters*, because he was a just Person : Tho’ such a one be not honour’d with the chief Seat here on Earth, he shall sit in one of the Twenty-four Thrones, spoken of in *John*’s Revelation, judging the People †. And a little after he

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“ speaks

\* *Pedag.* lib. III. cap. XII. p. 264. *Ed. Paris.* Μυρίαί ὄνται ὑποθήκαι ὡς πρόσωπα ἐκλεκτὰ διαλέγεσθαι, ἡγγεγεγράφαι ταῖς βίβλοις ταῖς ἀγίαις· αἱ μὲν, πρεσβυτέρους, αἱ δὲ, ἐπισκόπους· αἱ δὲ, διακόνους· ἄλλαι, χήρας. † *Strom.* lib. VI. p. 667. Ο γὰρ μὴ σὺν αὐτοῖς ἐκλεγείς Ματθίας, ἄξιον ἱερῶν ἐκδομῶν τῷ γενέσθαι Ἀπόστολον, ἀντικαταστάσεται Ἰούδα· ἔξοισιν ἔν τῃ νῦν ταῖς Κυριακαῖς ἐνασχέσαντας ὑπολαῖς, καὶ τὸ Εὐαγγέλιον τελείως βιώσαντας καὶ γνωσικῶς, εἰς τὴν ἐκλογὴν τῶν Ἀποστόλων ἡγγεγοφῆναι· ἔτι πρεσβύτερός, ὅτι τῶν ὄντων



Chapter IV. “ speaks of the gradual promotion of *Bishops*,  
 “ *Presbyters* and *Deacons*, which he resembles  
 “ to the Orders of *Angels* †”. So that here  
 again are manifestly three Orders of Ministers,  
 the chief of which is the Place and Office of  
 the *Apostles*. In another place he reports,  
 “ That St. *John* the *Apostle* returning from  
 “ *Patmos*, the place of his Banishment, to  
 “ *Ephesus*, went about the neighbouring Na-  
 “ tions, and in some places ordain’d *Bishops* ;  
 “ in others, establish’d entire Churches ; and  
 “ in others set apart such for the *Clergy*, as  
 “ were pointed out to him by the Spirit \*”.  
 So that St. *John* the *Apostle* ordain’d *Bishops*,  
 and also inferior *Clergy*, by the particular  
 Direction of the Holy Spirit, in the Countries  
 about *Ephesus*.

ANOTHER, who flourish’d about the  
 same time in a different part of the World,  
 was *Tertullian* ; from whom it appears, that  
*Bishops* were universally settled in all the

ὄντι τῇ ἐκκλησίᾳ, καὶ διάκονοι ἀληθῆς τῆ Θεοῦ βουλευσεως, ἐὰν  
 ποιῇ καὶ διδασκῇ τὰ τῆ Κυρίου ἔχοντες ἀνθρώπων χειροτονί-  
 μους, ἐδ’ ὅτι πρεσβύτεροι, δίκαιοι νομιζόμενοι· ἀλλ’ ὅτι  
 δίκαιοι, ἐν πρεσβυτερίᾳ καὶ ἀλεγομένους· καὶ ἐνταῦθα ἐπὶ  
 γῆς πρωτοκαθεδεῖα μὴ τιμηθῇ, ἐν τοῖς εἰκοσι καὶ τέσσαρσι  
 καθεδέεται θρόνοις, † λαὸν κείνων, ὡς ῥησὶν ἐν τῇ Ἀποκα-  
 λύψει Ἰωάννης. † Ibid. Ἐπεὶ καὶ αἱ ἐνταῦθα καὶ τὴν Ἐκκλησίαν  
 προκοπᾷ, ὁπισκόπων, πρεσβυτέρων, καὶ διακόνων, μισθία, ὄμι-  
 λαι, Ἀγγελικῆς δόξης, καὶ κείνης τῇ οἰκονομίᾳ τυγχάνουσιν.  
 \* *Libro Quis Dives Salvetur*, p. 111. Edit. Oxon. Euseb. *Eccles.*  
*Hist. lib. III. cap. XXIII.* Ἐπειδὴ γὰρ τὰ τυράννη τελευτήσαν-  
 τος, ἀπὸ τῆ Πατρὸς τῆ γῆς μετέλθεν (Ἰωάννης ὁ Ἀπόστολος)  
 ἐπὶ τὴν Ἑρεσον, ἀπῆλθε καλεόμενος καὶ ἐπὶ τὰ πλησιόχωρα  
 τῶν ἑθνῶν, ὅπου ὁπισκόπους καταστήσαν, ὅπου δὲ ὅλας ἐκκλη-  
 σίας ἀρμόσων, ὅπου δὲ κλήρω ἕνα γὰρ τινα κληρώσαν τῶν ἑσθλῶν  
 πνεύματι σημαινόμενων.

Churches

Churches of *Africa*, his native Country, and had been so from the *Apostles* times. In his Treatise of *Baptism* he affirms, "That the Power of baptizing is lodg'd in the *Bishop*; and that it may also be exercis'd by *Presbyters* and *Deacons*, but not without the *Bishops* Commission †". Which is a full Evidence of the Superiority of *Bishops* over the two lower *Orders* in that Age, these being not allow'd to exercise even the lowest Function in the Church, as Baptism was reckon'd, without the *Bishop's* Permission. And that *Tertullian* accounted not this an Innovation in the Polity of the Church, appears from his urging against *Hereticks*, the same Argument of the universal Consent of *Bishops* succeeding in a direct Line from the *Apostles*, which *Irenæus* and *Hegesippus* had us'd before him. And this Succession, he says, was to be seen, not only in *Smyrna*, where *Polycarp* was made *Bishop* by *St. John*; or in *Rome*, where *Clemens* was ordain'd by *St. Peter*; but in all Catholick Churches: And he challenges the *Hereticks* to shew the like \*

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Which

† *Lib. de Baptismo, cap. XVII.* Dandi (baptismum) quidem habet jus summus sacerdos, qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate, propter Ecclesiæ honorem, quo salvo, salva pax est. \* *Tertullianus lib. de præscript. Heretic. cap. XXXII.* Ceterum, si quæ audeant interficere se ætati Apostolicæ, ut ideo videantur ab Apostolis traditæ, quia sub Apostolis fuerunt, possumus dicere: Edant ergo origines Ecclesiarum Suarum: Evolvant ordinem episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Aposto-

Chapter IV. Which is an undeniable Proof, that then the lineal Succession of *Bishops* from the *Apostles*, was a thing undoubted. And this is a sufficient Answer to some other Passages of this Author, where he affirms, That all *Christians* were made *Priests* by CHRIST, so that where *Three* are gathered together, they make a Church, tho' they be all *Lay-Men*; and where no *Clergy-Man* is present, *Lay-Men* may baptize and celebrate the *Eucharist*, the distinction between *Clergy* and *Laity* being only of the Church's appointing. This he concludes chiefly from that Text of Scripture, where our Lord promis'd, That *where two or three are gather'd together in his Name, he would be in the midst of them*<sup>o</sup>; and from another Text, where CHRIST is said to have made us *Kings and Priests unto GOD and his Father*<sup>p</sup>. This Account, I say, is fully refuted by the foremention'd Passages of this Author, wherein he affirms, that *Bishops* were ordain'd in all Churches by the *Apostles*, and deriv'd from them in a constant Succession down to his time. If this be true, the distinction be-

lis perseveraverit, habuerit auctorem & antecessorem. Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt: Sicut Smyrnæorum ecclesia Polycarpum ab Joanne conlocatum refert: Sicut Romanorum, Clementem a Petro ordinatum itidem. Perinde utique & ceteræ exhibent, quos ab Apostolis in episcopatum constitutos Apostolici seminis traduces habeant. Confingant tale aliquid hæretici. *Idem adv. Marcionem* lib. IV. cap. V. Habemus & Joannis alumnas Ecclesias. Nam etsi Apocalypsim ejus Marcion respuit, ordo tamen episcoporum ad originem recens, in Joannem stabit auctorem. Sic & ceterarum generositas recognoscitur. <sup>o</sup> *Matth. xviii. 20.* <sup>p</sup> *Rov. i. 6. v. 10.*

tween



tween *Clergy* and *Laity* was not of the Church's, but of the *Apostles* appointment; unless by the Church he means the *Apostles*, and then he must allow, that this distinction was of *Apostolical* Institution \*. However, this difference must be made between his Opinion concerning the Priesthood of all *Christians* in general, and what he affirms of the Succession of *Bishops* from the *Apostles*; That he speaks of the *Episcopal* Succession as a known matter of Fact, in which he, who liv'd in the next Age after those, who were ordain'd *Bishops* by the *Apostles*, could not be mistaken; whereas he speaks of the Priesthood of *Christian Lay-Men* as a matter of Opinion, which he pretends not to support by any *Apostolical*, or antient Tradition, but only infers it from certain Texts of Scripture; and therefore his Assertion has no farther

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\* *Tertullian. lib. de exhort. Castitat. cap. VII.* Inde igitur apud nos plenius atque instructius præscribitur, unius esse Matrimonii oportere, qui alleguntur in ordinem sacerdotalem. Usque adeo quosdam memini digamos loco dejectos. Sed dices: Ergo ceteris licet, quos excipit: Vani erimus, si putaverimus, quod sacerdotibus non liceat, laicis licere. Nonne & laici, sacerdotes sumus? Scriptum est, *Regnum quoque nos, & sacerdotes Deo & Patri suo fecit.* Differentiam inter Ordinem & Plebem constituit Ecclesiæ auctoritas, & honor per Ordinis confectum sanctificatus, adeo ubi Ecclesiastici ordinis non est confectus, & offers, & tinguis, & sacerdotes tibi solus. Sed ubi tres, ecclesia est, licet laici. Unusquisque enim sua fide vivit, nec est personarum acceptio apud Deum; Quoniam non auditores legis justificantur, sed factores, secundum quod Apostolus dicit: Igitur si habes jus sacerdotis in temetipso ubi necesse est, habeas etiam oportet disciplinam sacerdotis, ubi necesse sit habere jus sacerdotis. Digamus tinguis? Digamus offers? Quanto magis laico digamo capitale est agere pro sacerdote, cum ipsi sacerdoti digamo facto, auferatur esse sacerdotem?

weight,

Chapter weight, than what it derives from those  
 IV. Scriptures. And in the first of them, where  
 ~~~~~ our Lord promises, that *where two or three are  
 met together in his Name, he will be in the midst  
 of them*; 'tis true, *Priests* are not mention'd;  
 but there is no more mention of *Sacraments*,  
 than of *Priests*: And therefore by the same  
 reason, whence *Tertullian* infers, that the  
*Assembly* here spoken of may consist of any *two  
 or three* Christians, tho' without a *Priest*, we  
 may conclude, that our Lord's being in the  
*midst of them*, has no relation to the *Sacra-  
 ments*, but only is an Expression of his Rea-  
 diness to intercede with the *Father*, for what-  
 ever any *two or three Christians* should agree to  
 ask in his Name: As it is said in the Words  
 which immediately precede: *Again I say unto  
 you, that if two of you shall agree on Earth, as  
 touching any thing which they shall ask, it shall be  
 done for them of my Father, which is in Heaven*<sup>a</sup>.  
 Or if we consider these Words, as having a  
 Connexion to what goes before, they will be  
 found chiefly to relate to *Ecclesiastical Censures*,  
 which can't be inflicted without a *Priest*, as  
 was shewn in the last Chapter, and will be  
 made out more fully in the next. So that  
 understanding the *two or three* here spoken of  
 in this Sense, we must take them for a regu-  
 lar and publick *Assembly* of the Church, which  
 implies, that one at least of the number is a  
*Priest*. And the other Passage of Scripture,  
 where CHRIST is said to have *made us*

<sup>a</sup> *Matth. xviii. 19.*

*Kings and Priests*, is a manifest Allusion to a Passage in the *Old Testament*, where GOD promis'd the *Jews*, that if they would obey his Voice and keep his Covenant, they should be to him a *Kingdom of Priests*, and an *holy Nation*<sup>r</sup>. So that the *Jews* were all *Priests*, that is, set apart and dedicated to the Service of GOD, or whatever else the Name of *Priests* implies in this place, as well as *Christians*: And it can no more be hence inferr'd that all *Christians* are *Priests* in the strict Sense of this Name, and authoriz'd to administer the *Sacraments*, than that all the *Jews* were invested with the *Sacerdotal Office*, and allow'd to offer Sacrifices; which none of them, except the Family of *Aaron*, not even their *Kings*, ever presum'd to do without incurring most heavy and exemplary Punishments. The other Texts, on which *Tertullian* seems to ground his Assertion, that every one *lives by his Faith*<sup>s</sup>; and that GOD is no acceptor of Persons<sup>t</sup>, that is, that *Gentiles* are as capable of his Favour, as *Jews*, are so manifestly foreign from this Subject, that they deserve not to be particularly refuted. And therefore we may safely conclude, that he had no ground from Scripture, to affirm that all *Christians* are *Priests*, in the proper Sense of that word, or have Authority to administer the *Sacraments*. Neither will they, who cite so much of this Passage of *Tertullian*, as serves

<sup>r</sup> *Exod. xix. 5, 6.*   <sup>s</sup> *Rom. i. 17.*   <sup>t</sup> *Rom. i. 2.*



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their purpose, agree to the whole Passage taken together; notwithstanding that part of it, which they omit, is full as probable as that which they allegde. The Sense of the whole together runs thus: "CHRIST having made all *Christians Priests*, and promised to be with any *three* of them wherever assembled, it follows, that all *Christians* whatever, are properly *Priests*, and authoriz'd to administer the *Sacraments*; and consequently, that the distinction between *Clergy-Men* and *Lay-Men*, is only of *Ecclesiastical*, and not of Divine Institution. Consequently, *St. Paul* having commanded that *Clergy-Men* should be the *Husbands of one Wife*, that is, not oftner than once marry'd, and the Church having thereupon sometimes degraded *Priests* upon their second Marriage; it is unlawful for any Christian whatever to marry a second Wife. Thus he defends the Unlawfulness of all second Marriages, which was an Opinion he fell into after his turning Heretick: And they who are not willing to allow the later part of his Argument, have no reason to contend for the former, which is built on no better, or rather a much less probable ground than the later. But the truth is, a great difference must be made between the *Reasonings* of the antient Fathers, and their *Testimony*: In the former, we have full liberty upon a candid and impartial Examination, to follow their Conclusions, or to reject them,

them, as we find them well, or ill-grounded : But in the later, since we look on them as Men of Probity, and such as would not willingly deceive us, we cannot deny them our Assent, when they relate things done in their own times, or in the times of those with whom they convers'd. They who refuse to allow them this Authority, may with the same reason reject all Histories whatever.

IN the beginning of the next Century flourish'd *Origen*, who was *Clemens* the *Alexandrian's* Scholar. And he, speaking of the *Debts* in the *Lord's Prayer*, first insists on the *Debts* or *Duties* common to all *Christians*; and then he adds, "Beside these general *Debts*, there is a *Debt* peculiar to *Widows*, "who are maintain'd by the Church; another, to *Deacons*; another, to *Presbyters*; "and another, to *Bishops*; which is the "greatest of all, and exacted by the *Saviour* "of the whole Church, who will severely "punish the Non-payment of it \*. So that he plainly makes *Bishops* Superiour to *Presbyters* and *Deacons*, by the Appointment of *CHRIST*. In another place, he prescribes the same method for Orthodoxy in the Faith, which has already been mention'd from *Irenaeus* and others; namely, "To adhere to the

\* *Origen. lib. Περὶ εὐχῆς*. Χωρὶς ὧν τῶν καθολικωτέρων ὄντων, ὅτι τις χήρας περιουμένη ἀπὸ τῆς Ἐκκλησίας ὀφείλῃ, καὶ ἑτέρα διακόνου, καὶ ἄλλη πρεσβυτέρου καὶ ἐπισκόπου ὧν ὀφείλῃ, βαρυτάτη εἶναι, ἀπαιτημένη ἀπὸ τοῦ τῆς ὅλης ἐκκλησίας Σωτῆρος, καὶ ἐκδικημένη, εἰ μὴ ἀποδιδῶτο.

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“ Rule of the Celestial Church of CHRIST, “ according to the Succession of the *Apostles* †”; that is, as appears from the like Passages of *Irenæus* and the rest, of *Bishops* succeeding in a direct Line from, and in the place of the *Apostles*. And he distinguishes the three fore-mention’d *Orders* in several other places.

IN the same Age flourish’d *Cyprian*, who was *Tertullian*’s Scholar, and *Bishop* of *Carthage*. His *Epistles* and *Traacts* contain a most full Account of the Church-Officers, and the method of transacting all *Ecclesiastical* Affairs, which was then observ’d both in his own and other Churches; which being put together, is enough to make an entire Volume: And therefore I shall only select a few Passages out of him, which may be sufficient to our present purpose. *First*, He affirms, That no Church was without a *Bishop*. Hence, as from an unquestionable Matter of Fact, he argues against *Novatian* \*, “ That, “ there being only one Church, and one “ *Episcopacy* all the World over, and ortho-

† *Idem Philocal. cap. I. p. 7. Edit. Cantabr.* Τὸ κανόνος † Ἰησοῦ Χριστοῦ καὶ διαδοχὴν τῶν ἀποστόλων ἐκκλησίας.

\* *Cypriani Epist. LV. Edit. Oxon.* Cum sit a Christo, una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus, Episcoporum multorum concordie numero sitate diffusus; ille post Dei traditionem, post connexam & ubique conjunctam Catholicæ Ecclesiæ unitatem, humanam conetur Ecclesiam facere, & per plurimas civitates novos Apostolos suos mittat, ut quædam recentia institutionis suæ fundamenta constituat; cumque jampridem per omnes provincias & per urbes singulas ordinati sint Episcopi in ætate antiqui, in fide integri, in pressura probati, in persecutione proscripti, ille super eos creare alios pseudoepiscopos audeat.



"dox and pious *Bishops* being already regu-  
 "larly ordain'd thro' all the Provinces of the  
 "Roman Empire, and in every City, he must  
 "needs be a *Schismatick*, who labour'd to set  
 "up false *Bishops* in opposition to them. And  
 in another place he argues against those, who  
 us'd *Water* instead of *Wine* in the *Eucharistical*  
 Cup, from the universal Practice of *Bishops*  
 thro' the whole World †. Secondly, He af-  
 firms, That there can't be more than *one*  
*Bishop* at the same time in a Church; that a  
*second Bishop* is no *Bishop* at all; and they  
 who adhere to him, are *Schismaticks*, and  
 have no Title to the Church's Communion,  
 or the Privileges of the New Covenant. To  
 this purpose he speaks in the case of *Novatian*,  
 who was set up against *Cornelius*, *Bishop* of  
*Rome*: "*Cornelius* having lawfully, and ac-  
 "cording to the Will of GOD and CHRIST,  
 "succeeded upon the Death of *Fabianus*, who-  
 "ever will be made *Bishop*, whilst he fills the  
 "*Episcopal* Chair, must be ordain'd out of the  
 "Church: For he can't be ordain'd by the  
 "Church, who do's not maintain the Church's  
 "Unity. Whoever he be, or whatever he  
 "may boast of, or assume to himself, he is  
 "Profane, he is an Alien, he is out of the  
 "Church: And since after the *first*, there  
 "there can be no *second*, whoever is made

† *Idem initio Epist. LXIII. p. 276. Quanquam sciam, frater  
 carissime, Episcopos plurimos, Ecclesiis Dominicis in toto  
 mundo divina dignatione præpositos, Evangelicæ veritatis,  
 & Dominicæ traditionis tenere veritatem, &c.*

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“ *Bishop* after the *first*, is not a *second Bishop*,  
“ but no *Bishop* \* ”. In another place, speak-  
ing of the same case, “ The Church, *saieth he*,  
“ is but one ; and if it be with *Novatian*, it  
“ is not with *Cornelius* : If it be with *Corne-*  
“ *lius*, *Novatian* is not in the Church ”. And  
a little before : “ Since the Church belov’d  
“ by CHRIST, and purg’d by his *Laver*,  
“ is but one ; he that is not in the Church,  
“ can neither be belov’d by CHRIST, nor  
“ wash’d and purg’d in his *Laver*. Hence  
“ he concludes, That no Man could be bap-  
“ tiz’d, or sanctify’d in the Communion of  
“ *Novatian* ” †. So that in *Cyprian*’s Opinion,

\* *Idem Epist. LV. p. 243.* Factus est autem Cornelius  
Episcopus de Dei & Christi ejus judicio, de Clericorum  
pene omnium testimonio, de plebis, quæ tunc affuit, suf-  
fragio, & de sacerdotum antiquorum & bonorum virorum  
collegio ; cum nemo ante se factus esset, cum Fabiani locus,  
id est, cum locus Petri, & gradus cathedræ sacerdotalis va-  
caret : Quo occupato de Dei voluntate, atque omnium no-  
strorum consensione firmato, quisquis jam Episcopus fieri  
voluerit, foris fiat, necesse est ; nec habeat Ecclesiasticam  
ordinationem, qui Ecclesiæ non tenet unitatem ; quisquis  
ille fuerit, multum de se licet jactans, & sibi plurimum  
vindicans, profanus est, foris est. Et cum post primum se-  
cundus esse non possit, quisquis post unum, qui solus esse  
debeat, factus est ; non jam secundus ille, sed nullus est.

† *Idem Epist. LXIX.* Quod si una est Ecclesia, quæ a  
Christo diligitur, & lavacro ejus sola purgatur ; quomodo  
qui in Ecclesia non est, aut diligi a Christo, aut abluui &  
purgari lavacro ejus potest ? Propter quod, cum sola Ec-  
clesia habeat aquam vitalem, & baptizandi atque abluendi  
hominis potestatem ; qui dicit, apud Novatianum baptizari  
& sanctificari aliquem posse, prius ostendat & doceat Nova-  
tianum in Ecclesia esse, aut Ecclesiæ præsidere. Ecclesia  
enim una est, quæ una & intus & foris esse non potest. Si  
enim apud Novatianum est, apud Cornelium non fuit. Si  
vero apud Cornelium fuit, — Novatianus in Ecclesia  
non est.

to have two *Bishops* at once, is utterly inconsistent with the Constitution of the *Christian* Church; and they, who adhere to the second *Bishop*, do thereby forfeit all their Right to the Blessings and Privileges of the Church. Yet to have many *Presbyters* and *Deacons*, was a thing ordinary and necessary. It appears from *Cyprian's* Epistles, that there were several of both these Orders in the Church of *Carthage*, where he was *Bishop*: And *Cornelius* himself affirms, in his Epistle to *Fabius*, *Bishop* of *Antioch*, that in his Church of *Rome*, there were Forty six *Presbyters*, and Seven *Deacons* \*. 3dly, *Cyprian* affirms, That *Bishops* are of our Lord's Appointment, and derive their Office by Succession from the *Apostles*. "Our Lord, "says he, intending to establish the *Episcopal* "Dignity together with the Constitution of "his Church, said thus to *Peter*: *I say unto thee, that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not conquer it; and I will give unto thee the Keys of Heaven, and whatever thou shalt bind on Earth, shall be bound in Heaven; and whatever thou shalt loose on Earth, shall be loos'd in Heaven.* Thence in the course of "Times and Successions, the Ordination of "*Bishops*, and the Constitution of the Church "proceeds; so that the Church is built "on the *Bishops*, and all *Acts* of the "Church are govern'd and directed by them

\* *Eusebius Eccles. Histor. lib. VI. cap. XLIII.*



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“its *Presidents* \*”. In another place, writing to *Cornelius*, *Bishop of Rome*, “This is, “and ought to be, *says he*, our chief Care “and Study, that we maintain the Unity, “which was deliver’d by our *Lord* and his “*Apostles*, to us their *Successors*; and to gather into the Church, the wandering “*Sheep*, which factious and *heretical Men* “have separated from their *Mother* †”. 4thly, It is plain from many Passages in *Cyprian*, beside those already cited, that all *Christians* whatever, *Priests* as well as *People*, were govern’d in all *Ecclesiastical Affairs* by their *Bishop*. He speaks of the *Christians* under his own Charge, as *Kings* use to do of their *Subjects*: *My Clergy and People, My Presbyters and Deacons* ||. He advises *Rogatian*, one of his cotemporary *Bishops*, who had desir’d his Opinion concerning a disobedient *Deacon*, “That if he persisted in provoking him, he “should exert the Power of his *Dignity*, “whereby he means his *Episcopal Office*, and “either depose him from his *Office*, or ex-

\* *Cyprianus principio Epist XXXIII. pag. 216. Dominus noster, cujus præcepta observare & metuere debemus, Episcopi honorem, & Ecclesiæ suæ rationem disponens in Evangelio, loquitur & dicit Petro; Ego tibi dico, quia tu es Petrus, & super istam Petram, &c. Inde per temporum & successionum vices, Episcoporum ordinatio, & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituitur, & omnis actus Ecclesiæ per eisdem Præpositos gubernetur. † Idem Epist. XLV. pag. 232. Hoc enim vel maxime, Frater, & laboramus, & laborare debemus, ut unitatem a Domino & ab Apostolis, nobis successoribus traditam, quantum possumus, obtinere curemus; &, quod in nobis est, palabundas & errantes oves, quas quorundam pervicax factio, & hæretica tentatio a matre fecernit, in Ecclesiam colligamus. || Idem. Epist. XIV, XVII, XXIX, XXXI, XL, XLV, &c.*

“communicate,

“communicate him \*. In the same Epistle Chapter IV.  
 he says, “ The Deacons ought to remember, IV.  
 “ that our *Lord* chose *Apostles*, that is, *Bishops*  
 “ and *Presidents*, but the *Apostles* appointed  
 “ *Deacons* for themselves, to be the Ministers  
 “ of their *Episcopal* Office and of the Church :  
 “ And therefore the Deacons ought no more  
 “ to attempt any thing against *Bishops*, by  
 “ whom *Deacons* are made, than *Bishops* should  
 “ do against G O D, who makes *Bishops* † ”.  
 And tho’ *Presbyters* were admitted to a sort of  
 Partnership in the *Pastoral* Charge with the  
*Bishop*, whence this glorious *Martyr* often calls  
 them (*compresbyteros*) his *Fellow-Presbyters* ; they  
 could not do any *Ecclesiastical* Act without  
 the *Bishop*’s Allowance, and were liable to  
 be censur’d by him, when they made any  
 such Attempt. Hence, when some of his  
*Presbyters*, in his Absence and without his  
 Consent, would have restor’d to the Church’s  
 Communion some who had laps’d in the time  
 of Persecution, he tells them, “ He had a long  
 “ time held his Peace, hoping by his Forbear-  
 “ ance to have oblig’d them to be quiet. But  
 “ their excessive Presumption would not suffer  
 “ him to be silent any longer. For what a  
 “ dreadful Prospect, *says he*, must we have

\* *Idem* Epist. III. pag. 173. Quod si ultra te contumeliis  
 suis exacerbaverit & provocaverit, fungeris circa eum po-  
 testate honoris tui, ut eum vel deponas, vel abstineas. † *Ibid.*  
 Meminisse autem Diaconi debent, quoniam Apostolos, id  
 est, Episcopos & Præpositos, Dominus elegit ; Diaconos au-  
 tem post ascensum Domini in cælos Apostoli sibi constitue-  
 runt Episcopatus sui & Ecclesiæ ministros. Quod si nos ali-  
 quid audere contra Deum possumus, qui Episcopos facit ;  
 possunt & contra nos audere Diaconi, a quibus fiunt.

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“ of the Divine Vengeance, when some of  
 “ the *Presbyters*, neither mindful of the *Gos-*  
 “ *pel*, nor of their own *Station* ; neither re-  
 “ garding the future Judgment of *G O D*, nor  
 “ the *Bisbop* who now *presides* over them, dare  
 “ arrogate entirely to themselves, what was  
 “ never attempted under any of my Prede-  
 “ cessors \*”. Which is a sufficient Evidence,  
 of the Subordination of *Presbyters* to their *Bi-*  
*shop*, both in *Cyprian’s* own Age, and under  
 his Predecessors. Afterwards he proceeded  
 to excommunicate these *Presbyters*, and his  
 Sentence was approv’d all over the World.  
 In many other places, too long to be set down,  
 he fully asserts the *Episcopal* Authority over  
*Priests* as well as *People* ; and charges all, of  
 what rank soever, who disobey their *Bisbop*,  
 and separate without just Cause from him,  
 with the Sin of *Schism*, which he speaks of as  
 one of the greatest Crimes any *Christian* can  
 be guilty of. Indeed he, with the Council of  
*African Bisbops*, whereof he was *President*, com-  
 mends the *Presbyters*, and other Members of  
 two Churches in *Spain*, for separating from

\* *Idem principio Epist. XVI. pag. 194.* Diu patientiam meam tenui, Fratres carissimi, quasi verecundum silentium nostrum proficeret ad quietem. Sed cum quorundam immoderata & abrupta præsumptio, temeritate sua, & honorem Martyrum, & Confessorum pudorem, & plebis universæ tranquillitatem turbare conetur ; tacere ultra non oportet, ne ad periculum plebis pariter & nostrum taciturnitas nimia procedat. Quod enim non periculum metuere debemus de offensâ Domini, quando aliqui de Presbyteris, nec evangelii, nec loci sui memores ; sed neque futurum Domini iudicium, neque nunc sibi præpositum Episcopum cogitantes, quod nunquam omnino sub antecessoribus factum est, cum contumelia & contemptu Præpositi totum sibi vindicent.

their



their *Bishops*, *Basilides*, and *Martialis*; and they lay down this as a general Rule, "That the *People*, who are obedient to the *Lord's* Commandments, and fear *GOD*, must separate from a sinful *Bishop* \*". Whence some have inferr'd, That the *People* have Power to judge, and depose their *Bishops*. But if we consider the Occasion, upon which this was said, we shall find, that the two *Bishops*, who are here spoken of, had been guilty of *Idolatry*, and consequently joyn'd in Communion to the Devil. And in this case, and others, wherein the *Bishops* forsake the Communion of *CHRIST* and his Church, there is no doubt, but every *Christian* is in Duty bound to leave them. For this reason *Heretical Bishops* were usually deserted by their Flocks; and *Irenæus*, whose Testimony has also been produc'd for the Doctrine of deposing *Bishops*, affirms, "That we ought to separate from all such, and to adhere to those, who faithfully keep the *Apostles* Doctrine †". Hence the Proceedings of those *Presbyters*, who withdrew from *Nestorius*, the Bishop of *Constantinople*, upon his introducing *heretical* Doctrines, were approv'd by the Great Council of *Ephesus*: And the general Council of *Constantinople* lays down this Rule: "That who ever separate from such as publickly teach Hereſie in the Church, even before they

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\* *Idem* *Epist.* LXVII. pag. 288. Plebs obsequens præceptis Dominicis, & Deum metuens, a peccatore præposito separare debet. † *Irenæus* lib. IV. cap. XLIV. Ab omnibus talibus abſistere oportet, adhærere vero iis, qui Apostolorum doctrinam custodiunt.

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 “*Schism*; but maintain the Unity of the  
 “Church from *Schisms*, by condemning not  
 “a *Bishop*, but a false *Bishop*, and a false  
 “Teacher.

ONE of *Cyprian’s* Cotemporaries was *Fir-  
 milian*, Bishop of *Casarea* in *Cappadocia*, who  
 in an Epistle to *Cyprian*, agrees with him in  
 calling *Bishops* the *Successors of the Apostles*;  
 and affirms, “That the Power of remitting  
 “Sins, which our Lord conferr’d on his *Apo-  
 stles*, was deriv’d from them to the *Bishops*,  
 “who succeed in their Places \*”.

IN the declining part of this Century, and  
 the beginning of the next, flourish’d *Eusebius*,  
 who after a most diligent search into the an-  
 tient Records of the Church, and the *Chri-  
 stian* Writers, who liv’d before him, derives  
 the *Bishops* of all Churches from the *Apostles*.  
 “How many, says he, of the *Apostles* Disci-  
 “ples, and who they were, that faithfully  
 “copy’d the Example of the *Apostles*, and  
 “were approv’d to be *Shepherds* of the Church-  
 “es, which they founded, is not easy to say,  
 “beside those whom *Paul* himself mentions.  
 “He had indeed a great number of *Assistants*,  
 “and, as he calls them, *Fellow-Soldiers*, whose  
 “Memories are preserv’d to all Posterity in his  
 “Epistles : And *Luke*, in the *Acts* of the *Apostles*,

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\* *Cyprian. Epist. LXXXV. p. 324. Potestas ergo peccato-  
 rum remittendorum Apostolis data est, & Ecclesiis, quas illi  
 a Christo missi constituerunt, & Episcopis, qui eis ordinatione  
 vicaria successerunt. Hostes autem unius Ecclesiæ Catholicæ,  
 in qua nos sumus, & adversarii nostri qui Apostolis successimus, &c.*  
 “men-

"mentions some of them by Name. Of these Chapter  
*Timothy* is said to have been the first Bishop IV.  
 "of *Ephesus*, *Titus* of the Churches in *Crete* \*".  
 A little after he proceeds thus: "*Crescens* was  
 "sent to *Gallia* (so he calls *Galatia*) as *St. Paul*  
 "himself is Witness: *Linus*, whom he men-  
 "tions in his Second to *Timothy*, as being at  
 "Rome with him, was made Bishop of Rome  
 "next after *Peter*: *Clemens*, who was the  
 "third Bishop of Rome, is own'd by *St. Paul*,  
 "as his Fellow-Labourer, and Fellow-Wrestler:  
 "And *Dionysius* the *Areopagite*, whom *Luke*  
 "mentions as *Paul's* first Convert after his  
 "Oration in the *Areopagus* at *Athens*, is re-  
 "ported to have been the first Bishop of that  
 "Church by another *Dionysius*, a very antient  
 "Writer, and Bishop of *Corinth*. And in the  
 "sequel of this History, the Succession of  
 "Bishops from the *Apostles* shall be set down  
 "in their Order †". This was the rise of  
*Episcopacy* according to *Eusebius*: And in the  
 following parts of his History he has given us  
 such exact and authentick Catalogues of the

N 4

Bishops

\* *Eusebius Eccles. Hist. lib. III. cap. IV.* Ὅσοι ἢ τέτων καὶ τινες, γνήσιοι ζηλωταὶ γεγονότες, τὰς πρὸς αὐτῶν ἰδρυθείσας ἰκανοὶ ποιμαίνειν ἐδοκιμάθησαν ἐκκλησίας, ἡ ῥάδιον εἰπὼν, μὴ ὅτι γε ὅσες ἂν τις ἐν τῷ Παύλῳ φωνῶν ἀναλέξοιτο. Τότε γὰρ ἐν μύστοις σωεργοὶ, καὶ ὡς αὐτὸς ἀνόμασε συσχεῖσθαι γεγονόσιν· ὧν οἱ πλείους ἀλῆες πρὸς αὐτὸ μνήμης ἠξίωσαι, διηνεκὴ δὲ περὶ αὐτῶν μαρτυρίαν ταῖς ἰδίαις ἐπιστολαῖς ἐγκαταλέξαι. Οὐ μὴν ἀλλὰ καὶ ὁ Λυκάς ἐν ταῖς προέξοις τὴν γνώμην αὐτῶν καταλέγων, ἐξ ὀνόματι αὐτῶν μνημονεύει. Τιμόθεός γε μὴν δὲ ἐν Εφέσῳ παροικίας ἰσορεῖται πρῶτον τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτῳ τῇ ἐπὶ Κρήτης ἐκκλησιῶν. † *Ibid.* Κεῖσθης μὲν ἐπὶ τὰς Γαλλίας στείλασθαι ὑπ' αὐτοῦ μαρτυρεῖται. Λίνῳ δὲ, ὃς μέμνηται σωόνῳ ἐπὶ Ῥώμης αὐτῷ χριτὴν δούλον πρὸς Τιμόθεον ἐπιστολὴν, πρῶτον μετὰ Πέτρον δὲ Ῥωμαίων ἐκκλησίας δὲ ἐπισκ.



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*Bishops*, who presided in all the principal Cities of the *Roman* Empire, from the *Apostles* down to his own Time; that it is as impossible for an impartial Man, who shall compare this Historian with the rest of the Primitive Fathers, to doubt, whether there was a Succession of *Bishops* from the *Apostles*; as it would be to call in question the Succession of *Roman* Emperors from *Julius Caesar*, or the Succession of Kings in any other Country. Indeed, these, who have been produc'd, and others, who have been pass'd by, left this Discourse should be drawn out into too great a Length, are such a multitude of unexceptionable Witnesses, as can scarce be produc'd for any other Matter of Fact, except the rise and progress of *Christianity*; so that whoever shall deny this, may with better reason reject all Histories whatever.

IT would be easy to continue this account of the Government of the Church by *Bishops* thro' all succeeding Ages to this Time; but it being universally confess'd even by the profess'd Enemies of *Episcopacy*, that the Church was govern'd by *Bishops* of a superior Order to meer *Presbyters* after the Time of *Constan-*

ἐπισκοπὴν ἤδη πρῶτον κληρωθεὶς δεδόλωται. Ἀλλὰ καὶ ὁ Κλή-  
μης ὁ Ῥωμαίων καὶ αὐτὸς ἐκκλησίας τεύτῃ ἐπίσκοπῳ καλεσάς,  
Παύλου σωβεργὸς καὶ σωμαθλητὴς γεγονέναι πρὸς αὐτὸν μαρτυρεῖ-  
ται. Ἐπὶ τέτοις καὶ ὁ Ἀρεοπαγίτην ἐκείνον, Διονύσιον ὀνο-  
μα αὐτῷ, ὃν ἐν Περσέσι μέγα ὡς ἐν Ἀρεῷ πάγῳ πρὸς Ἀθηναίους  
Παύλου δημηγορεῖαν, πρῶτον πιστεύσαι ἀνέγραψεν ὁ Λυκάς, ὁ  
ἐν Ἀθήναις ἐκκλησίας πρῶτον ἐπίσκοπον, ἀρχαίαν τις ἔτιτος  
Διονύσιον ὁ Κορινθίων παροικίας ποιμὴν ἰσορεῖ γεγονέναι.  
Ἀλλὰ ἡ δὲ ὁδὸς προβαίνειν, ὅτι καὶ τὰ τῆς καὶ τῆς χρόνος τῆς  
ἀποστόλων διαδοχῆς ἡμῖν εἰρήσειται.

time, in which *Eusebius*, the last Witness I have cited, liv'd; it will be needless to carry it beyond this Period. However, to confirm what has been said, let us inquire whether in the Age of *Constantine*, or those next after him, the Government of the Church by *Bishops* was reckon'd a late and human Institution, or of Divine appointment, and deriv'd from the *Apostles*.

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AND to begin with *Athanasius*, he tells *Dracontius*, who declin'd a *Bishoprick* to which he was elected, that "since the Government of the Church by *Bishops* was instituted by the *Apostles*, according to CHRIST's direction, by refusing to be a *Bishop*, in that exigence of Affairs, he would despise our Saviour, who ordain'd the *Episcopal* Office. And he adds, "That if all others before him had been of his mind, he could not have been made a *Christian*; and if others after him, should take up the same resolution, the Churches could not subsist \*". Where he manifestly declares, that *Bishops* were of our Lord's Appointment, and essential to the Constitution of the Church.

*Epiphanius* accounting, why St. Paul in some places mentions only *Bishops* and Dea-

\* *Athan. sui Epist. ad Dracontium*, Tom. I. pag. 264, 265. Edit. Paris. MDCXCVIII. Εἰς ᾧ τῇ ἐκκλησιῶν ἡ διάταξις ἐκ ἀρέσκῃ σοι, ἐδὲ νομίζεις τὸ τῇ ἐπισκοπῇς λειψύργημα μισθὸν ἔχειν, ἀλλὰ καταφρονεῖν τὰ ταῦτα διαλαζαμένῃ σωτῆρι τῷ πεποίηκας σεαυτὸν. Μακ. Α ᾧ ὁ Κύριος διὰ τῇ Ἀποστόλων τέλει πᾶσιν, ταῦτα καλὰ καὶ βέλεια μένει. Μακ. Εἰ ᾧ τῇ αὐτὸν νῦν ἔχον πάντες, οἷον νῦν ἔχουσιν οἱ συμβουλευόντες σοι, πῶς ἂν ἐγένετο σὺ Χριστιανός, ἐπισκόπων μὴ ὄντων; ἐὰν δὲ οἱ μεθ' ἡμᾶς ἀναλάβωσιν τῇ τοιαύτῃ νῦν, πῶς ἂν συσῆναι δυνήσωνται αἱ ἐκκλησίαι;

Chapter IV. *cons*, without *Presbyters*; in others, *Presbyters* and *Deacons*, without *Bishops*; gives this reason for it: "That the *Apostles* could not perfectly settle all things at once; and therefore in their Conversions, where no Person was fitly qualify'd to be a *Bishop*, they only ordain'd *Presbyters* and *Deacons*; and such Places for the present remain'd without a *Bishop*: In other Places, where one was found fit to be a *Bishop*; but by reason of the paucity of Believers, there were no others qualify'd to be *Presbyters*, they ordain'd only *Bishops* and *Deacons*. But never was any *Bishop* without a *Deacon* to minister to him \*". This Account he affirms to be taken from the *most antient Histories*; (*ἡ ἀντικειμένη ἱστορία*) and it is hence manifest, that in his Time it was believ'd, that the superiority of *Bishops* over *Presbyters* was establish'd by the *Apostles*.

St. *Ambrose* having said, "That one Duty is requir'd by GOD of *Bishops*, another of *Priests*, and another of *Deacons*; presently adds, "that in order to describe the Office of *Bishops*, he would go through the Rules, which the *Apostle* has prescrib'd for every

\* *Epiphanius Hæres. LXXV. Sect. V. pag. 908. Edit. Paris.* Οὐ γὰρ πάντα εὐθὺς ἡδωμήθησαν οἱ Απόστολοι κατεστήσαι. Πρεσβυτέρων γὰρ ἐγένετο χρεία καὶ Διακόνων· διὰ τὸ ὅτι δύο τῶν τότε τὰ Ἐκκλησιαστικά δύνασθαι πληρῆς· ὅπου ἔχ' εὐρέθη τις ἄξιος Ἐπισκοπῆς, ἔμενεν ὁ τόπος χωρὶς Ἐπισκόπου· ὅπου δὲ γέγονε χρεία, καὶ ἦσαν ἄξιοι Ἐπισκοπῆς, κατεστάθησαν Ἐπίσκοποι· πλήθους δὲ μὴ ὄντος, ἔχ' εὐρέθησαν ἐν αὐτοῖς Πρεσβύτεροι κατεστάθηναι, καὶ ἡρεκέθησαν ἐπὶ τῷ καὶ τῷ τόπον μόνῳ Ἐπισκόπου· ἄνευ δὲ Διακόνου Ἐπίσκοπον ἀδύνατον εἶναι.



“Act of the *Episcopal* Office \*”: And then Chapter IV.  
 he proceeds to explain that part of St. Paul's Epistle to *Timothy*, which concerns the Ordination and Office of *Bishops*. So that in the Account of St. *Ambrose*, *Bishops* of a superior Order to *Presbyters*, were settled in the Church in the Days of the *Apostles*, and by their direction.

AND it is very common for the Fathers of this and the following Ages to use the Names of *Apostles* and *Bishops*, as synonymous Terms; whence *Epaphroditus*, and others whom St. Paul call'd *Apostles*, are generally said to have been *Bishops*, as was before observ'd. It would be endless to cite all the Witnesses, who might be produc'd on this occasion, and therefore I shall only mention two or three more, who having said, that the Names of *Bishop* and *Presbyter* were us'd promiscuously, and without distinction in the *Apostolical* Age, may be thought less prejudic'd in favour of the *Episcopal* Order, than some others. Let us see then, whether these Fathers inferr'd, that there was a parity between the Offices of *Presbyters* and *Bishops*, because they suppos'd them to have had the same Names.

ONE of these, and perhaps the first who speaks of the promiscuous use of the Names

\* *Ambrosius lib. de Dignitate Sacerd. sub finem cap. IV. Aliud est enim, quod ab Episcopo requirit Deus, & aliud quod a Presbytero, & aliud quod a Diacono. Mox, initio cap. V. Et ut specialiter ipsius episcopatus modum & formulam omnibus sacerdotibus depingamus, Apostolica est nobis regula revolvenda, quæ de iis per singula episcopales actus depingit.*  
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of *Bishops* and *Presbyters*, was *St. Chrysostom*, who flourish'd about the end of the Fourth Century : And he declares in many places, that *Bishops* and *Presbyters* were distinct Orders in the *Apostolick* Age : Particularly in his eleventh *Homily* on the first Epistle to *Timothy*, he says, " That the reason, why the "*Apostle*, having deliver'd Rules for the Behaviour of *Bishops*, immediately proceeds " to the *Deacons*, without mentioning the " intermediate Order of *Presbyters*, was this : " That there was not a great difference between *Bishops* and *Presbyters* ; for even *Presbyters* are intrusted to teach, and preside over the Church, so that the same Rules, which are prescrib'd for *Bishops*, may also serve for *Presbyters* ; there being scarce any Act of the *Episcopal* Office, which may not be exercis'd by *Presbyters*, except imposition of Hands \*". So that in this Fathers Opinion, the Order of *Bishops* was distinct from that of *Presbyters*, when *St. Paul* wrote his first Epistle to *Timothy*, however their Names might not then constantly be distinguish'd. And the imposition of Hands, which he makes the *Bishop's* Prerogative, as all other antient Fathers do, was in his judgment a thing of such vast

\* *S. Chrysostomus principio Homil. XI. in 1 Timoth. Διαλεγόμενον περὶ Ἐπισκόπων, καὶ χαρακτηρίσας αὐτοὺς, καὶ εἰπόν, τίνα μὴ ἔχουν, τίνων δ' ἀπέχεσθαι χρὴ, καὶ τὸ ἥν Πρεσβυτέρων τάγμα ἀρξὴς εἰς τοὺς Διακόνους μετεπήδησε· τί δὴ πάλιν; ὅτι ἡ πολὺ τὸ μέσον αὐτῶν, καὶ ἥν Ἐπισκόπων· καὶ γὰρ καὶ αὐτοὶ διδασκαλίαν εἰσὶν ἀναδεδεγμένοι καὶ πρεσβυτερίαν τῆς ἐκκλησίας· καὶ ὁ περὶ Ἐπισκόπων ἔπει, ταῦτα καὶ τοῖς Πρεσβυτέροις ἀρμόττει· τῇ γὰρ χειροτονίᾳ μόνον ὑπερβεβήκασι, καὶ τέτω μόνον δοκῶσι πλεονεκτεῖν τοὺς πρεσβυτέρους.*

Consequence, that he calls it, “*the chief and principal of all Ecclesiastical Powers, and that which chiefly maintains and holds together the Christian Church* †”. Chapter IV.

THE first of the *Latin* Fathers, who is cited for the promiscuous use of the Names of *Bishop* and *Presbyter*, is the Author of the Commentaries on *St. Paul's* Epistles, publish'd under the Name of *St. Ambrose*, who professes himself to write under Pope *Damasus*, who dy'd in the Year of our Lord CCCLXXXIV. And, if we may rely on this Author's Judgment, there were *Bishops* in the strictest Sense of this Name, when *St. Paul* wrote his first Epistle to the *Corinthians*: For he, explaining that Passage of this Epistle, where the *Women* are commanded to have Power over their Heads because of the *Angels*, says, “That by *Angels* are meant *Bishops*, “as we may learn from *St. John's* Revelation \*”. Whether this Interpretation be true, or otherwise (which is not material to know) it is a full proof, that he thought there were then *Bishops* in the Church. And that he meant *Bishops* distinct from *Presbyters*, is plain from what he says a little after, “That the *Bishop* is the *Vicegerent* of CHRIST, “and represents his *Person*; and, “That he “decreed every Church should be govern'd “by one *Bishop*, even as all things proceed

† *S. Chrysostomus* Homil. XVI. in I. TIM. Πάντων μάλιστα κυριώτατον, καὶ ὁ μάλιστα συνέχει τὴν Ἐκκλησίαν, τὸ πρὸς χειρὸς ὁριῶν.

\* *Ambrosiaster* in I Cor. xi. 10. Potestatem, velamen significavit: Angelos, Episcopos dicit, sicut docetur in Apocalypsi Joannis.

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“ from one G O D the Father †. And in several other places, this Author affirms, “ That  
 “ in a Church there were several *Presbyters*  
 “ and *Deacons*, but never more than one *Bishop*, even in the *Apostles Times* ||.

N O T long after flourish'd *Theodoret*, in the beginning of the Fifth Century, who makes the Names of *Bishop* and *Presbyter* to have been synonymous Terms in the *Apostolick Age*; but then he will have those of the chief Order to have been call'd *Apostles*. “ The same Persons, *says he*, were antiently call'd *Bishops* and *Presbyters*, and they, whom we now call *Bishops*, were then call'd *Apostles* : But in process of Time the Name of *Apostles* was appropriated to them who were *Apostles* in the strict sense; and the rest, who had formerly the Name of *Apostles*, were styl'd *Bishops*. In this sense *Epaphroditus* is call'd the *Apostle* of the *Philippians*; *Titus* was the *Apostle* of the *Cretians*, and *Timothy* of *Asia* \*.

FROM these Testimonies, with many others easy to be produc'd, it appears, that in the

† *Ibidem*. Episcopus personam habet Christi—vicarius Domini est. *Paulo post*. Quia ab uno Patre sunt omnia, singulos Episcopos singulis Ecclesiis præesse decrevit. || *Idem illud*, 1 Cor. xii. 29. *explicans*, Numquid omnes Apostoli? Verum est, quia in Ecclesia unus est Episcopus. *Idem ad* 1 Tim. iv. Nunc autem septem Diaconos esse oportet, & aliquantos Presbyteros, ut bini sint per Ecclesias, & unus in civitate Episcopus.

\* *Theodoretus in* 1 Tim. iii. Τὸς αὐτοῦ ἐκάλουν πρὸς Ἐπισβυτέρους καὶ Ἐπισκόπους τὸν δὲ νῦν καλεσμένους ἐπισκόπους, Ἀποστόλους ὠνόμαζον· τὸ δὲ χρέος περιέειχεν, τὸ μὲν τῆς Ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον· τὸ δὲ τῆς Ἐπισκοπῆς περιεργείαν τοῖς πάλαι καλεσμένοις Ἀποστόλοις ἐπέθεσαν· ἔτι Φιλιππησίῳ Ἀπόστολος ὁ Ἐπαφρόδιτος· ἦν ἔτι Κρητῶν ὁ Τίτος, καὶ Ἀσιασίων ὁ Τιμόθεος Ἀπόστολοι.

next

next Ages after the *Roman* Emperors profess'd the *Christian* Religion, the distinction of the *Clergy* from the *Laity*, and of *Bishops* from the lower *Orders* of *Clergy-men*, were constantly reckon'd to be of *Divine* Institution, and deriv'd from the *Apostles* down to that Time. And it deserves to be observ'd, that there is scarce any Doctrine of *Christianity*, which met with less Opposition in the primitive Ages of the Church, than this. Indeed, in *Tertullian's* Time there were some, who allow'd *Lay-Men* to execute all the Functions of the *Sacerdotal* Office: "Their Ordinations, says he, are without distinction, mutable and unfix'd. One is a *Bishop* to day, another to morrow: To day he is a *Deacon*, who to morrow is a *Reader*: To day he is a *Presbyter*, who to morrow is a *Lay-man*. For they commit the *Sacerdotal* Functions to *Lay-men* \*". But then, what sort of Principles were these Men of? If we may take the same Author's Account of them, they were such, as allow'd not *Lay-men* only, but even *Women*, contrary to *St. Paul's* express Command, to teach in their publick Assemblies, and (as he supposes) to baptize †. Some of them were for plurality of Gods; and the rest, who declar'd for the unity of the God-head, spoke of

\* *Tertullianus De præscript. Heret. cap. XLI. Ordinationes eorum temerariæ, leves, inconstantes. Mox. Itaque alius hodie Episcopus, cras alius: Hodie Diaconus, qui cras Lector: Hodie Presbyter, qui cras Laicus: Nam & Laicis sacerdotalia munera injungunt. † Ibid. Mulieres hæreticæ, quam procaces, quæ audeant docere, contendere, exorcismos agere, curationes repromittere, forsitan & tingere?*

Chapter G O D in a very different manner, from what  
 IV. the Church in all Ages has believ'd, and the  
 Scriptures describe him to be †. So that we  
 need not envy any Man the Company of these  
*Hereticks*, in speaking against the *Christian*  
*Priesthood*, who neither regarded the Autho-  
 rity of our *Lord's Apostles*, nor worshipp'd  
 the same G O D with *Christians*.

A F T E R W A R D S in the Fourth Century  
 appear'd *Aerius*, a *Presbyter* of *Sebastia* in *Pon-*  
*tus*, and a Follower of *Arrius's* Heresy, who  
 having been disappointed of the *Bishoprick* of  
*Sebastia*, began to load the *Bishop* with Calum-  
 nies, and by other Artifices to lessen his Au-  
 thority with the People; and afterwards,  
 when he could not compass his design by these  
 means, he left the *Bishop's* Communion, and  
 drew a Party after him, whom he perswa-  
 ded, in order to make them adhere to him  
 in opposition to their *Bishop*, that *Bishops* and  
*Presbyters* are of the same Order; and that  
 there is no act of Religion, which a *Presbyter*  
 is not as capable of doing as a *Bishop*: For  
 which Opinion chiefly, he is rank'd among  
 the *Hereticks* by *Epiphanius*, his Cotemporary,  
 who calls it a Notion (*ἀρεσσύνης ἐμπλεων*) full of  
*Folly, and Madnefs beyond what humane Nature*  
*is capable of* ||. So that this is rather a Confir-  
 mation, That it was the receiv'd Opinion in

† *Ibid. Paulo ante*: Deum aut fingunt alium adversus  
 Creatorem: aut, si unicum Creatorem confitentur, aliter  
 eum disserunt, quam in vero. Itaque omne mendacium,  
 quod de Deo dicunt, quodammodo genus est idololatriæ.  
 || *Epiphanius Hæres. LXXV. p. 906.* Ἦν ὁ αὐτὸς ὁ λόγος μα-  
 νιωδὴς μᾶλλον ἢ περὶ κατὰ σαρκὸς ἀνθρωπίνης.



that Age, that the Order of *Bishops* was superior to that of *Presbyters*: Otherwise *Aerius's* Assertion could not have been condemn'd for *Herefy*, or even *Singularity*. Chapter IV.

ALL this consider'd, it is strange that *St. Jerom's* Conjecture about the original of *Episcopacy* should prejudice any considering Man against the Divine Institution of it. His Opinion, and the Foundation of it, as he himself explains them in an Epistle to *Evagrius*, and in his Comment on the *First* Chapter to *Titus*, were briefly thus: "Having observ'd, "that the Name of *Bishop* and *Presbyter*, "are us'd promiscuously in the Scriptures, "and that the *Apostles* call themselves *Presbyters* <sup>a</sup>; He concludes, that at first there was "no distinction between their Offices, but "that *Apostle*, *Bishop* and *Presbyter* were only "different Names of the same thing; and that "the Churches were then generally govern'd "by a College of *Presbyters*, equal in Rank "and Dignity to one another. Afterwards, "Divisions being occasion'd by this Parity "among *Presbyters*, when every *Presbyter* began to claim, as his own particular Subjects, those, whom he had baptiz'd; and "it was said by the People, *I am of Paul*, "and *I of Apollos*, and *I of Cephas*; to remedy this Evil, it was decreed all the "World over, that one of the *Presbyters* in "every Church should be set over the rest, "and peculiarly call'd *Bishop*; and that the

<sup>a</sup> 1 Pet. v. 1. 2 John i. 3 John i.

Chapter IV. "chief care of the Church should be committed to him.

IN which Account of the rise of *Episcopal* Primacy over *Presbyters*, it may be observ'd, that St. *Jerom* founds it on the synonymous use of the Names of *Apostle*, *Bishop* and *Presbyter*; which was observ'd by St. *Chrysostom*, *Theodoret*, and other antient Fathers, who drew no such Inference from it; but constantly affirm'd, that there was a disparity of *Order* among them, notwithstanding their *Names* were us'd promiscuously. And I hope it has been fully made out in this and the last Chapter, that this was no good Foundation for this Opinion. But it is not strange, that having rais'd *Presbyters* to a parity with *Apostles*, contrary to the most plain Testimony of the Scriptures, he should equal them with *Bishops*, contrary to the Sense of the antient Fathers.

AND thus the Premises, on which this Opinion is founded, being inconclusive, there is no reason to regard what he says of the Decree pass'd in all Churches for the raising of one *Presbyter* above the rest, which he do's not pretend to support by any antient Testimony; but only conjectures, that such a Decree must have been pass'd, because he had before conjectured, that *Apostles*, *Bishops*, and *Presbyters* were all equal at the first. But when, or by what Authority was this Decree enacted? If in the second Century, as some would persuade us, for no better reason than that they are unwilling to derive *Episcopacy* from the

Apo-

*Apostles*, it is very strange, not only that no *Presbyter* in the World should take it ill, that one of his Fellow-*Presbyters* should be advanced above him ; or think it his Duty to oppose this new *unscriptural* Model ; but that so great a Change should be introduc'd in all parts of the World, at a time when the Church flourish'd with Men of great Parts and Learning, and yet not the least mention be made of it in any of their Writings; but on the contrary both they, and the *Christian* Writers of the next Ages after them, should constantly speak of the Primacy of *Bishops* over *Presbyters*, as no late Invention, but of antient Right, and deriv'd from the *Apostles* themselves. We may as well affirm, contrary to the Accounts of all Historians, that all Nations in the World were first Republicks, and afterwards at a certain time, upon the consideration of their being obnoxious to Factions, by general Consent, became Monarchies. But it is needless to raise more Objections against this Notion, since *Jerom* himself plainly refers the making of this Decree to the *Apostles* : He not only assigns, as the occasion of it, the adherence of some to *Paul*, of others to *Apollos*, and of others to *Peter*, which is reprov'd in *St. Paul's* First Epistle to the *Corinthians* ; but in his fore-mention'd Epistle to *Evagrius* he expressly calls the distinction of *Bishops*, *Presbyters*, and *Deacons*, an *Apostolical Tradition*, and taken by the *Apostles* from the *Old Testament*, where *Aaron*, his Sons the *Priests*, and the *Levites*,



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correspond to the *three Orders* of the *Christian Church* \* ; and in his Catalogue of *Ecclesiastical Writers*, he affirms, that “ presently after our *Lord’s Ascension*, *James* was ordained *Bishop of Jerusalem* by the *Apostles* ; “ that *Timothy* was made *Bishop of Ephesus*, “ and *Titus* *Bishop of Crete* by *St. Paul*, and “ *Polycarp* *Bishop of Smyrna* by *St. John* ; “ and he mentions several other *Bishops*, who “ liv’d in the next Age after the *Apostles*. So that even in *St. Jerom’s* Opinion, the Primacy of *Bishops* over *Presbyters* was an *Apostolick* Institution.

BUT whatever was *St. Jerom’s* Sense of this matter, since it has appear’d to be ill-grounded, and contrary both to the universal Consent of primitive Antiquity, and of the Scriptures, we need not have the least concern about it. The Truth is this : Some *Deacons*, who enjoy’d wealthier Places in the Church than many *Presbyters*, claim’d several Privileges superior to them, and were unwilling to be admitted into that Order : Which Irregularity was so highly resented by *St. Jerom*, who was a Man of Passion, and only a *Presbyter*, that to raise his own Order beyond the competition of *Deacons*, he endeavour’d to make it equal by its original Institution with *Bishops* and *Apostles* : As it is common, even for the best of Men, in the

\* Ut sciamus traditiones Apostolicas, sumtas de Veteri Testamento; quod Aaron & filii ejus, atque Levitz in templo fuerint; hoc sibi Episcopi, Presbyteri & Diaconi vindicent in Ecclesia.

heat of Disputation to run into one Extreme by avoiding another. Yet even at this time he owns, in the foremention'd Epistle to *Eva-*  
*grinus*, that none but *Bishops* had Authority to *ordain* Ministers. And in many other places he approves of the Subordination of *Presby-*  
*ters* to *Bishops*, and never once allows mere *Presbyters* the Power of *ordaining*, or seems inclin'd to introduce a *Parity* of Ministers into the Church.

I hope it has now appear'd from the Scriptures, and the chief Writers of the four first Centuries, that as our *Lord* was sent by God the Father, to establish a Church in the World; so the *Apostles* were authoriz'd by our *Lord* to enlarge and govern the Church after his Ascension, and that they deriv'd the same Authority to their *Successors* the *Bishops*: which was the thing at first propounded to be shewn.

BEFORE we leave this Argument, it may be expected, that as it was enquir'd in the *last* Chapter, whether there was a Parity of Power given to all the *Apostles*, so here we should consider, whether this Parity was deriv'd to their *Successors* the *Bishops*; or whether some, or more of the *Episcopal* College were invested by our *Lord* or his *Apostles*, with Power over the rest. But there is less occasion to set about a full Proof of the *Parity* of *Bishops*, since all they, who contend for an original *Imparity* among them, derive it from the suppos'd *Primacy* of *Peter* over the rest of the *Apostles*; which having appear'd in the

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*last* Chapter to be contrary to the Scriptures, and the antient Fathers, we have no reason to be concern'd, what Conclusions are drawn from it. However, as there is no Example of the *Bishop* of *Rome*, or any other's exercising any peculiar Jurisdiction in the (*παρρησια*) *Dioceses* of other *Bishops*; so there are many plain Proofs that every *Bishop* in the first Centuries, was supreme in his own *Diocese*, and subject to none but CHRIST. One *Bishop* might excel another in the extent of his *Diocese*, in the Number and Quality of the *Christians* under his Care, or in outwaad Splendor and Magnificence; but, to apply St. *Jerom's* Words, "Where-ever a *Bishop* is, whether  
 " at *Rome* or at *Eugubium*, at *Constantinople*  
 " or at *Rhegium*, at *Alexandria* or at *Tani*, he  
 " has the same *Merit*, and the same *Priesthood*:  
 " Neither the Power of Riches, nor the Humility of Poverty makes a *Bishop* higher or  
 " lower, but they are all *Successors* of the *Apostles* \*". St. *Cyprian's* Notion of this matter was, That as there is but *one* Church, so there is but *one* *Episcopacy* all the World over: But then as the *Catholick* Church is divided into many Members, which lie dispers'd in remote Cities and Countries; so every Member must be subject to its own particular *Bishop*, who presides over it with the Plenitude

\* *Hieronymus ad Evagrium*: Ubicunque fuerit Episcopus, sive Romæ sive Eugubii, sive Constantinopoli sive Rhegi, sive Alexandria, sive Tanis, ejusdem meriti est, & ejusdem Sacerdotii: Potentia divitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt.



of *Episcopal* Authority, without being accountable to any foreign *Bishop* \*. He says, That tho' the Keys of Heaven were promis'd only to *Peter* by Name, they were given to all the *Apostles*; and every *Apostle* was invested with the same *Dignity* and *Power*, which was given to *Peter*. And he makes every *Bishop* in the World to succeed *Peter*, as well as the rest of the *Apostles*, and to have the same Station and Authority within his own *Diocese*, which our Lord conferr'd upon *Peter* †. In a Council of Eighty-seven *Bishops*, whereof he was *President*, having briefly declar'd the occasion of their meeting, he proceeds thus: "It remains now, That every one of us speak his own Sense of this matter, neither judging any Man, nor rejecting him from our Communion, for dissenting in Opinion from us. For none of us do's make himself a *Bishop* of *Bishops*, or force his Collegues to a necessity of complying with him by any tyrannical Terror; since every *Bishop* has full Power to determine for himself, and can no more be judg'd by others, than he

\* *Cyprian. Epist. LVI.* A Christo una Ecclesia per totum mundum in multa membra diffusa: Item Episcopatus unus, Episcoporum multorum concordia numerositate diffusus. *Epist. LIX.* Singulis pastoribus portio gregis adscripta, quam regat unusquisque, & gubernet, rationem actus sui Domino redditurus. † *Cyprian. lib. de Unitate Eccles. p. 77, 78.* Hoc erant utique reliqui Apostoli, quod fuit Petrus, pari consortio præditi honoris & potestatis. *Epist. XXXIII.* Dominus noster ——— Episcopi honorem, & Ecclesiæ suæ rationem disponens, in Evangelio loquitur Petro, *Ego dico tibi, quia tu es Petrus*, &c. Inde per temporum & successio-num vices, Episcoporum ordinatio, & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constitutur, & omnis actus Ecclesiæ per eosdem Præpositos gubernetur.

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“ can judge them. But let us all wait  
 “ for the Judgment of our Lord JESUS  
 “ CHRIST, who alone has Power to make  
 “ us Governours of his Church, and to call  
 “ us to account for our Administration \*. So  
 that it was the receiv'd Opinion, when this  
 Council was held, that no *Bishop* was account-  
 able to another. And what *Cyprian* affirms  
 here in general, he applies in other Places to  
 the *Bishop* of *Rome*. Thus in one of his Epi-  
 stles to *Cornelius*, *Bishop* of *Rome*, whom  
 some *Schismatics* of *Carthage*, who had set  
 up *Fortunatus* against *Cyprian*, treated with  
 to countenance what they had done : “ For  
 “ what end, says he, did they go to *Rome*, and  
 “ tell you that a false *Bishop* was made in  
 “ Opposition to the *Bishops* ? For either they  
 “ are pleas'd with what they have done, and  
 “ then they persist in their Wickedness ; or  
 “ they are sorry, and willing to retract it :  
 “ If so, they know whither to return. For  
 “ since it has been determin'd by us all, and  
 “ also is most just and reasonable in its self,  
 “ that every one's cause should be heard,  
 “ where his Crime was committed ; and

\* *Concil. Carthag. inter opera Cypriani* p. 158. Superest, ut de hac ipsa re singuli quod sentiamus, proferamus ; neminem judicantes, aut a jure communionis aliquem, si diversum senserit, amoventes. Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut tyrannico terrore Collegas ad obsequendi necessitatem adigit ; quando habeat omnis Episcopus pro licentia libertatis & potestatis suæ, arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse potest judicare ; sed expectemus universi judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem præponendi nos in Ecclesiæ suæ gubernatione, & de actu nostro judicandi.

“ since

“ since a Portion of the Church is assign’d to  
 “ every *Bishop*, to be rul’d and govern’d by  
 “ him, for which he is accountable to our  
 “ *Lord*; our Subjects ought not to run about  
 “ from *Bishop* to *Bishop*, nor to break the har-  
 “ monious Concord of *Bishops* by their fal-  
 “ lacious and rash Attempts; but they  
 “ must answer, where Accusers and Wit-  
 “ nesses can appear against them: Unless  
 “ a few desperate and forlorn Men think the  
 “ Authority of the *African Bishops*, who have  
 “ already condemn’d them, to be insuffi-  
 “ cient †”. Whence it is manifest, that he  
 believ’d himself and other *African Bishops*  
 to be the *Supreme* and ultimate *Judges* of their  
 own Subjects, from whose Sentence there lay  
 no appeal to any but CHRIST. And in the  
 antient Fathers the *Order* of *Bishops* is con-  
 stantly spoken of as the chief of all *Ecclesiasti-*  
*cal Powers*, and succeeding in the place of  
 the *Apostles* \*. And as the *Apostles* together

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† *Epist. LIX. pag. 266. Quæ autem causa veniendi, & pseudoeπισcopum contra Episcopos factum nunciandi? Aut enim placet illis, quod fecerunt, & in suo scelere perseverant: Aut si displicet, & recedunt, sciunt quo revertantur. Nam cum statutum sit omnibus nobis, & æquum sit pariter ac justum, ut uniuscujusque causa illic audiatur, ubi est crimen admissum, & singulis pastoribus portio gregis sit adscripta, quam regat unusquisque & gubernet, rationem sui actus Domino redditurus; oportet utique eos, quibus præsumus, non circumcursare, nec Episcoporum concordiam coherentem sua subdola & fallaci temeritate collidere, sed agere illic causam suam, ubi accusatores habere & testes sui criminis possint; nisi si paucis desperatis & perditis minor videtur esse auctoritas Episcoporum in Africa constitutorum, qui jam de illis judicaverunt, & eorum conscientiam multis delictorum laqueis vinctam judicii sui nuper gravitate damnarunt. Hieronymus ad Marcellam Epist. LIV. Apud nos Apostolorum locum Episcopi tenent, apud illos (*Montanistas*) Episcopus tertius est.*

made



Chapter IV. made one College, every Member whereof was equal to the rest of his College, and superior to all other *Christians* whatever; so the *Bishops* all the World over were reckon'd as one Society or College: When any Member of this College, by falling into *Idolatry*, or *Herésie*, separated from the *Catholick* Communion of CHRIST and his Church, he was disown'd by the rest all the World over, and the neighbouring *Bishops* assembled to ordain another to take care of his part of the *Christian* Flock; every *Bishop* having, beside the care of his own *particular* Flock, an *universal* Concern for all the parts of the *Catholick* Church: "There is, saith *Cyprian* in one of his Epistles to *Stephen, Bishop of Rome*, "a very large Body of *Bishops* joyn'd together by the Bands of Unity and Concord; "so that if any of our College raise an *Herésie*, "and destroy the Flock of CHRIST, the "rest may come in to rescue them, and, like "useful and merciful Shepherds, may gather "our Lord's Sheep into his Flock \*. But this gave not one *Bishop* any particular Jurisdiction over another, and by this Rule the rest of the *Episcopal* College might as well have depos'd the *Bishop of Rome*, as he could have done any of them.

\* *Cyprian. Epist. LXVIII. pag. 292, 293. Copiosum corpus est Sacerdotum, (Episcoporum) concordiae mutuae glutino atque unitatis vinculo copulatum, ut si quis e collegio nostro hæresin facere, & gregem Christi lacerare & vastare tentaverit, subveniant cæteri & quasi pastores utiles & misericordes, oves Dominicas in gregem colligant.*

BUT tho' the *Bishops* of the Primitive Church were all invested with the same Office and *Authority*, some of them were superior to others in place, as it was before in the College of *Apostles*. In the first Age of *Christianity*, our Lord's Kinsmen, the *Bishops* of *Jerusalem*, were reckon'd the first of the *Episcopal College*. Afterwards, the *Bishop* of *Rome*, the chief *Metropolis* of the World, was allow'd to have the Pre-eminence by common consent: Hence *Cyprian* calls the Church of *Rome* the *principal Church*; and says, that *Rome* ought to precede *Carthage pro magnitudine sua*, by reason of its Greatness. For the same reason, when the *Roman* Emperours made *Constantinople* the place of their Residence, the *Bishop* of *Constantinople* was next in Dignity to the *Bishop* of *Rome*. Before that time, the *Bishop* of *Alexandria*, which was the next City to *Rome* for Wealth and the number of its Inhabitants, had the *second* place in the College of *Bishops*. The *Third* place was allow'd to the *Bishop* of *Antioch*, which was the *third* City of the *Roman* Empire. For the same reason, when *Casarea* was made the *political Metropolis* of *Palestine*, and our Lord's Kinsmen were all dead, the *Bishop* of *Casarea* preceded the *Bishop* of *Jerusalem*, and all others in that Province: And, to mention only this Instance more, the rest of the *African* *Bishops* gave place to the *Bishop* of *Carthage*, which was the principal City in the Countries thereabouts. So that the *Bishops* of the greater *metropolitica* Cities seem by a general Consent

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to

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to have taken place of the *Bishops* of the lesser and more obscure Cities.

THIS *Primacy* of place drew along with it several other Prerogatives, the chief whereof, mention'd in the Primitive Fathers, were, That the *Bishops* of *Metropolitical* Cities presided in *Provincial Synods*, and had the Charge of consecrating the *Bishops* of all the Cities within their *Provinces*. How antient these and the like Prerogatives were, is not easie to determine. But we find them mention'd in the *Apostolical* Canons, the first part of which seems to be Transcripts of the Rules and Customs observ'd in the Primitive Ages. It is there decreed, "That the *Bishops* of every Nation should have a regard to the first among them, and account him their Head, and attempt nothing without him, beside what concerns their own particular *Dioceses*; and that he should do nothing but by the Consent of all the rest \*". And it deserves to be observ'd, that the Prerogatives of the *Metropolitical* Sees, seem rather to be confirm'd and inforc'd, as things formerly allow'd them, than first instituted by this Canon.

IN the great Council assembled at *Nice*, in the Year of our Lord cccxxv. the following Canon was enacted, upon a Complaint of *Alexander* the Bishop of *Alexandria*, that the *Metropolitical* Rights of his See had been in-

\* Can. Apost. XXXIV. Τὸς Ἐπισκόπους ἑκάστου ἔθνους αἰδέναι χρὴ τὸ ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, καὶ μηδὲν τι πράττειν περὶ τὸν ἀνεὺ τῆς ἐκείνου γνώμης· ἐκείνα δὲ μόνον πράττειν ἑκάστον ὅσα τῇ ἑαυτοῦ παροικίᾳ ὑπάλλει, καὶ τὰ ὑπὸ αὐτὴν χάρεαι· ἀλλὰ μηδὲ ἐκείνῳ ἀνεὺ τῆς πάντων γνώμης ποιεῖν τι.



vaded by Meletius, the Schismatical Bishop of Chapter  
*Lycopolis* in *Thebais*, who had taken upon him IV.

to ordain Bishops without *Alexander's* consent :  
 “ Let the antient Customs still take place,  
 “ which obtain in *Agypt*, *Libya*, and *Penta-*  
 “ *polis*, that the Bishop of *Alexandria* have  
 “ Power over all these : Because the same is  
 “ customary with the Bishop of *Rome*. And  
 “ accordingly, in *Antioch*, and other Provinces,  
 “ let the Prerogatives be preserv'd to the  
 “ Churches. And in general, let this be un-  
 “ doubted, that if any Man be made a Bi-  
 “ shop without the Metropolitan's consent, this  
 “ great Synod decrees such a one to be no  
 “ Bishop \* ”. Hence it is manifest ; First,  
 That when this Synod was held, *Metropolitans*  
 were settled in most parts of the *Roman Em-*  
*pire*. Secondly, That the *Metropolitans* Sees  
 of *Rome*, *Alexandria*, and *Antioch*, were  
 the chief ; they being mention'd by Name,  
 and the rest only spoken of in general : Tho'  
 indeed there is a particular reason why *Alex-*  
*andria* should be expressly mention'd, namely,  
 because this Canon was occasion'd by the In-  
 vasions of the Prerogatives of that See.  
 Thirdly, That the Bishop of *Rome* had then a  
 limited Jurisdiction. Fourthly, That the

\* *Concil. Nicen. Can. VI.* Τα ἀρχαῖα ἐστὶν καλεῖται, τὰ ἐν  
*Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὅτε ὁ Ἀλεξανδρείας ἐπί-*  
*σκοπος πάντων τούτων ἔχει τὴν ἐξουσίαν. Ἐπειδὴ καὶ πᾶς ἐν τῇ*  
*Ῥώμῃ ἐπισκόπος τούτο σωθήεις ἐστὶν Ὁμοίως δὲ καὶ κατὰ Ἀντιόχειαν,*  
*καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεία σώζονται ταῖς*  
*ἐκκλησίαις καθόλου καὶ περὶ ἑκάστην ἐκείνην, ὅτι ἅτις χωρὶς γνώ-*  
*μης τοῦ μητροπολίτου γίνωσιτο ἐπίσκοποι, οὗτοι οὐκ ἔστιν ἐπίσκοποι.*

Chapter IV. Jurisdiction of *Metropolitans* was owing to  
Primitive Custom.

ABOUT the middle of the Third Century, *Cyprian*, Bishop of *Carthage*, was *Metropolitan* of all the *Bishops* in the *Proconsular Africa*, *Numidia*, and the two *Mauritanias*. This he himself expressly affirms †; and accordingly, the *Bishops* of those Countries had recourse to him for Advice and Direction in all Emergencies, as appears from his Epistles to them; and he was *President* of the Councils of *Bishops*, who assembled from those Countries, particularly of that wherein the Validity of Baptism administered by Hereticks was examin'd ||. Before this there was another Council held at *Carthage* about the same Controversy, whereof *Agrippinus*, Bishop of *Carthage* was *President*. How long *Agrippinus* liv'd before *Cyprian*, is not easy to determine: Some think, about twenty or thirty Years; others, fifty or sixty: The Words of *Cyprian* are indefinite, but they seem to imply no less a space of Time than the longest of these Periods: For he says, That many Years, and a long Age, or interval of Time had pass'd since the Council under *Agrippinus* \*.

TOWARDS the Decline of the Second Century, Provincial Synods were conven'd

† *Cypriani Epist.* XLVIII. p. 234. Latius fusa est nostra provincia, habet enim Mauritaniam & Numidiam sibi co-hærentes. || *Concil. Carthag. inter Opera Cypriani* p. 158. Cum in unum Carthagini convenissent Kalend. Septembris Episcopi plurimi ex provincia Africa, Numidia, Mauritania, &c.  
\* *Cypriani Epist.* LXXIII. p. 307. Quando multi jam anni sint, & longa ætas, ex quo sub Agrippino bonæ memoriæ viro convenientes in unum Episcopi plurimi hoc statuerint.

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in several Countries, to consider what Time *Easter* should be kept †. In the Synod of *Palastine*, assembled on this occasion, *Theophilus* Bishop of *Casarea*, and *Narcissus* of *Jerusalem*, were *Presidents*; *Narcissus* being join'd with *Theophilus*, because the Bishop of *Jerusalem* had always the next Place to his *Metropolitan*; and this, as the *Nicene* Fathers affirm, by primitive Custom. *Victor*, Bishop of *Rome*, presided in the Synod assembled at *Rome*. In the Synod of *French* Bishops, *Irenaeus*, Bishop of *Lyons*, the *Metropolis* of *France*, was *President*. For the same reason, *Polycrates*, Bishop of *Ephesus*, the political *Metropolis* of the proconsular *Asia*, was *President* in the Synod of that Country. So that it was then the general Practice for the Bishop of the political *Metropolis* to preside in the Synods of the Bishops of his own *Province*. Only in the Synod of Bishops assembled on the same occasion in *Pontus*, *Palmas*, who was Bishop of *Amastris*, and not of *Heraclea*, the *Metropolis* of that Country, presided ως ἀρχαιότατος, as the *Eldest*: So that there was no *Metropolitan* then establish'd in *Pontus*, or else the *Metropolitica* See was vacant. And these Accounts are taken from the Authentick Epistles of these Synods, which were extant when *Eusebius* wrote his History.

† *Eusebius Eccles. Hist. lib. V. cap. XXIII.* Φέρειαι δ' εἰσέτι νῦν καὶ καὶ Παλαιστίνην τινικὰδε συγκαλεσθῆναι γράφει, ὃν πρότερον Θεόφιλος ἦν Καίσαρος παρικίας Ἐπίσκοπος, καὶ Νάρκισσος ἦν Ἱερουσολύμοις, καὶ καὶ ἐπὶ Ῥώμης ὁ ὁμοίως ἄλλοι δὲ τῶ αὐτῷ ζητήματι Ἐπίσκοπον Βίχλορα δηλῶσαι καὶ τε καὶ Πόντον Ἐπισκόπων, ὃν Πάλμας, ως ἀρχαιότατος, πρότερον, καὶ καὶ καὶ Γαλλίαν ὁ παρικίων ἀς Εἰρηναῖος ἐπεσκόπει. *Cap. XXIV.* Τῶν δ' ἐπὶ τῇ Ἀσίᾳ Ἐπισκόπων — ἦγετο Πολυκράτης.



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SOME time before these Synods, flourish'd *Dionysius*, Bishop of *Corinth*, who in an Epistle to *Philip*, Bishop of *Gortyn* in *Crete*, styles him *Bishop* of all the *Dioceses* in *Crete* \*. One of these was the *Diocese* of *Gnossus*, whereof *Pinytus*, to whom another Letter was sent by *Dionysius*, was *Bishop* †. So that *Philip* seems to have been the *Metropolitan* of *Crete*. And some derive this *Metropolitanical* Pre-eminence from the *Apostles* Times, wherein *Titus* presided over the *Bishops* of all the Churches in *Crete*; as *Timothy* is said to have done over those in the *Proconsular Asia*, of which his own City *Ephesus* was the *Metropolis* ||.

\* *Eusebius*, lib. IV. cap. XXIII. Καὶ τῇ ἐκκλησίᾳ ἣ τῇ παροικίᾳ Γόρτυναν ἅμα ταῖς λοιπαῖς καὶ Κρήτην παροικίας ἐπιστάρας (Διονύσιος) Φίλιππον ἐπίσκοπον αὐτῶν ἀποδέχεται. † *Ibidem*. || *Eusebius* lib. III. cap. IV. Τίτος (ἐπισκοπὴν εἰληχε) καὶ ἐπὶ Κρήτης ἐκκλησιῶν. *Chrysostomus* principio *Homil.* I. in *Tit.* Εἰ μὴ γὰρ ἦν δόκιμος, οὐκ ἂν αὐτὸς τῇ νῆσῳ ἐλόκληρον, — τούτων ἐπισκόπων κείσιν ἐπέτελλεν. *Idem* *Homil.* XV. in 1 *Tim.* Ἐκκλησίαν ἦν ἐμπεισιευμένον ὁ Τιμῆος, ἢ καὶ ἔθνος ἐλόκληρον τὸ τῇ Ἀσίᾳ.





## CHAP. V.

*Of the POWERS which be-  
long to the CHURCH.*



NO Society can long sub- Chapter  
sist without *Power* to do all V.  
Things which are neces-  
sary to its own Preserva-  
tion and Well-govern-  
ment; and therefore it ha-  
ving appear'd, that the  
Church is a Society insti-

tuted by GOD, and design'd to last till the  
World's end; here can be no doubt, but that  
he has invested it with all the *Powers*, which  
the Nature of such a Society requires. In  
treating on this Argument, I shall endeavour  
to shew:

*First*, THE general *Nature* and *Design* of  
the *Powers*, which belong to the Church.

*Secondly*, WHO is the *Subject* of these  
*Powers* in general.

P

*Thirdly*,

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*Thirdly*, WHAT these Powers are, and to whom every one of them belongs in particular.

*Fourthly*, IN what place the several Persons, whom CHRIST has intrusted with these Powers, are to exercise them.

I. *First*, THE Nature and Design of the Powers, which belong to the Church, will best appear by considering the Constitution of the Church, and the ends for which it was founded : Which having been formerly shewn to be *spiritual*, and such as wholly relate to the next World ; it follows, that all the Powers, which belong to the Church, are of the same Nature ; and consequently distinct from those of *Civil* Magistrates, which concern the Affairs of this Life, and are design'd for the present welfare of Human Societies.

OUR LORD himself wholly disclaim'd all Civil Power, and left the Civil Rights of Mankind in the same State, wherein he found them. And when the *Apostles* express'd their Expectation of enjoying Temporal Power and Dignity under him ; he plainly told them, they must entertain no such Hopes, and that in this World they should rather be *Servants* than *Masters*. And therefore when the *Apostle* exhorts the *Hebrews* to yield Obedience to their *Pastors*, he restrains it to the Affairs of their *Souls*, for which their *Pastors* were accountable to GOD : Obey them that have the rule over you, and submit your selves ;  
for



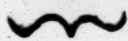
for they watch for your Souls, as they that must give account <sup>a</sup>. Chapter V.

AND the Primitive Fathers, who speak the highest of the Churches Authority, and raise the Dignity of the *Christian* Priesthood to the utmost Pitch, do nevertheless exclude from the Church all Civil Jurisdiction, and all Coercive or Compulsory Power. Thus *St. Chrysostom* affirms, "That the Limits of the *Kingdom* are intirely distinct from the Limits of the *Priesthood*: But the *Priesthood* is greater than the *Kingdom*: And we must not judge of the *King* by the Gold and precious Stones, wherewith he is adorn'd. The *King's* Province is to manage the Affairs of the Earth; but the Power of *Priests* reaches Heaven; *Whatsoever ye shall bind on Earth, shall be bound in Heaven*. To the *King* are committed the Things here below; To me, the *Bishop*, the Things of Heaven. The *King* is intrusted with Mens Bodies, but the *Priest* with their Souls. The *King* remits their Debts of Money, but the *Priest* the Debts of their Sins. The *King* compels, the *Priest* exhorts. The *King* governs by Compulsion, the *Priest* by Counsel: The former hath sensible Weapons; the latter spiritual. The former wages War with the *Barbarians*, we with *Devils*: And this is

<sup>a</sup> Heb. xiii. 17.

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“ the greater Government \*”. In another place, where he shews that there is no just cause why any Man should desire to be a *Bishop*, he has these Words: “ Is it Honour, or “ Government, which allures thee? But what “ Pleasure can’st thou find in this Honour? “ I truly do not see any. For a *Bishop* is not “ truly a *Governour*, since it lies in the Sub- “ jects own Power to obey him, or not. And “ if we rightly consider, we shall find, that “ he rather takes upon him to serve many “ Masters, whose Inclinations and Com- “ mands are contrary to one another, than “ to govern. Tell me then, Is this Honour? “ Is this Government, or Power? The *Bi- “ shop* requires one of his Subjects to bring in “ his Contribution of Money: The Subject, “ if he is unwilling, not only refuses to do it; “ but to save his own Credit, raises Calumnies “ against the *Bishop* for requiring it of him. “ He steals, says the Man, he robs, he devours

\* S. Chrysostomus Homil. IV. in verba Isaiaë. Vidi Dominum, &c. Vol. III. p. 872. 873. Edit. Front. Duc. Ἄλλοι ὄρεσι βασιλείας, καὶ ἄλλοι ὄρεσι ἱερωσιῶν· ἀλλ’ αὐτὴ μείζων ἐκείνης· ἡ γὰρ ὑπὸ τῆς φαινομένης φαίνεται βασιλεὺς, ὃ δὲ ὑπὸ τῆς πεπηγυμένης αὐτῆς λίθου, καὶ ὃν δείκει χρυσίον, ὁφείλει κείνῳ ὁ βασιλεὺς· ἐπὶ μὲν γὰρ τὰ ἐπὶ γῆς ἐλαχεν οἰκονομεῖν· ὃ δὲ ἱερωσιῶν θεσμός, ἄνω κάθηται· ὅσα αὖν δήσῃ ἐπὶ τῇ γῆς, ἔσται δεδεδωμένα ἐν τῷ ἁγνῷ. ὁ βασιλεὺς τὰ ἐπὶ αὐτῶν πεπίδδαι, ἐγὼ τὰ ἐξ ἁγίας. Εγὼ ὅταν εἶπω, ἡ ἱερέα λέγω. Μοχ. Ὁ βασιλεὺς σώματα ἐμπιπιδάσαι, ὃ δὲ ἱερέας ψυχάς· ὁ βασιλεὺς λοιπάδας χρημάτων ἀφίησιν, ὃ δὲ ἱερέας λοιπάδας ἀμύνημάτων ἐκείνῳ ἀναγκάζει, ὥστε ὁ βασιλεὺς ἐκείνῳ ἀνάγκη, ὥστε γνώμη ἐκείνῳ ὅπλα ἔχει αἰσθητά, ὥστε ὅπλα πνευματικά· ἐκείνῳ πολεμεῖ πρὸς βαρβάρους, ἐμοὶ πόλεμος πρὸς δαίμονας· μείζων ἢ ἀρχὴ αὐτῆς.

" *the Substance of the Poor.* Cease thy Slanders. Chapter V.  
 " How long wilt thou speak in this manner?  
 " Art thou unwilling to bring in thy Mony?  
 " No Man forces thee, no Man compels  
 " thee \*." Where he manifestly denies the  
 Church to have any *outward* or *compulsory* pow-  
 er. And St. Jerom comparing *Kings* and *Bi-*  
*shops*, speaks in the same manner: " The  
 " *King* governs his Subjects, whether they  
 " will, or not: The *Bishop* governs none but  
 " the willing. One keeps them in subjection  
 " by Fear, the other is no better than their  
 " Servant. One holds Mens Bodies in Cu-  
 " stody for Death, the other keeps and pre-  
 " serves Souls to Life †."

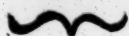
MANY other things may be observ'd on  
 this Argument, some of which have already  
 been mention'd in the *First* Chapter of this  
 Discourse, where the Church was shewn to

\* *Idem. Homil. I. in Tit. Vol. ult. p. 625, 626.* Ἀλλὰ τιμῆς  
 ἐρίεσαι καὶ ἀρχῆς; καὶ τίς ἡ ἡδονὴ ταύτης τῇ τιμῆς; καὶ γὰρ δὴ ἐδὲ  
 τὸ ἐρῶ καὶ γὰρ δεῖ δυνάστην ἀρχοῦν ἐν ἀληθείᾳ. πῶς; ὅτι ἐν τῇ  
 θεοῦ καὶ ἀρχομένων τὸ ὑπακούειν, καὶ ἕτις ἀπειθῶς  
 ἀξιάσκει τὸ πρᾶγμα, ἐκ ὅπου ἀρχὴν ἔρχεται ὁ τοιοῦτος, ἀλλὰ  
 δαλύνει μυρίοις δεσπόταις ἐναντία καὶ σπθυμῶσι καὶ λέγουσιν.  
 Μοχ. Τὸ ἐν, εἰπέ μοι, τιμὴ; τὸ ἀρχή; τὸ θεοῦ;  
 εἶπεν ὁ ὁπσκοπὴν ἔχων, εἰσενεγκεῖν χρηματὰ ἂν μὴ θέλη,  
 καὶ μόνον ἐκ εἰσένεγκεν, ἀλλὰ καὶ ὡς τὸ μὴ δοῦναι βραθυμίας ἐνε-  
 κεν τὸ τοιοῦτον, κατήγορεῖ τὸ κελεύσαντος. κλέπτει, φονεῖ,  
 ἀρπάζει, καὶ ἀπίνει τὰ τῶν πενήτων, καὶ ἐδίδει τὰ τῶν πτωχῶν.  
 παῦσαι λοιδορῶν μέλει τίνος ταῦτα φῆς; καὶ βέλει εἰσπνεγ-  
 κειν; καὶ εἰς ὁ καὶ ἀναγκάζων, καὶ εἰς ὁ βιάζομαι. † *Hierony-*  
*mus Epitaph. Nepotiani, cap. VII.* Ille (rex) enim nolentibus  
 præest, hic volentibus; ille terrore subicit, hic servituti  
 donatur; ille corpora custodit ad mortem, hic animas ser-  
 vat ad vitam.



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be a *Spiritual* Society ; and the rest shall be reserv'd till we come to compare the *Powers* of the *Church* and *State* with one another : And therefore let us now proceed to consider,

II. *Secondly*, Who is the *Subject* of these *Powers*. And since it has already appear'd, That *GOD* has appointed *Officers* to govern his Church, it follows by plain and necessary Consequence, that the *Powers*, which He has committed to the Church for its Well-Government, must *ordinarily* be executed by them. For every *Office* implies *Power*; and to say, that the *Officers* of the Church have no *Power*, but what all private *Christians* may lawfully exercise, is all one as to say, there are no such *Officers*.

AND as there are distinct *Offices*, so there must be distinct *Powers* appropriated to every one of them. For as the Notion of an *Office* implies *Power*, so distinct *Offices* do necessarily infer distinct *Powers*. And therefore, tho' the Scriptures had been silent in this matter, we might safely have concluded from the different kinds of *Officers*, whom *Christ* hath intrusted with the Care and Government of his Church, not only that private *Christians* are excluded from the *ordinary* execution of any Ecclesiastical *Power*; but that some *Powers* are appropriated in such a manner to the chief *Officers*, that they can't lawfully be exercis'd by those of lower *Orders*.

IF in any Civil Government *private* Men, who have no Authority from the chief Governor,  
nor,

nor, should take upon them the Management of Publick Affairs; or *Subordinate* Magistrates should transgress the Limits of their several Charges, and invade the Prerogatives and Jurisdiction which belong to their Superiors, such Confusion would follow, as would soon destroy the whole Constitution. And tho' the fatal Consequences of *private* Mens usurping any Publick Authority, may not always appear so *visibly* in the Church as it does in the State; because many of them are of a *spiritual* Nature, and such as will only be known in their full extent, when we come into the next World; yet as the Church is a Society no less orderly and regular in its Constitution, than any Temporal Kingdom whatever; so this Usurpation is equally inconsistent with the Well-Government and Design of this Spiritual, as it is with that of any Civil Society. Nay farther, as the Honour of G O D, and the eternal Happiness of Men are more directly and immediately concern'd in whatever befalls the Church, than they are in what happens to the Civil Government, whose chief End is to promote and secure our present Interests in the World; so any Confusion or Disorder, which happens in the Church, may justly be reckon'd far more displeasing to G O D, and dangerous to the Authors of it, than the Disorders which happen in the State. But let us examine, what account the Scriptures have given us of this matter.

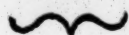
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AND

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AND it may be here remember'd, that in the *last* Chapter, the *Officers* of the Church were describ'd from our *Lord's* own account of them, to be *GOD's Stewards*, who are intrusted with the Care and Government of his *Houſhold*, that is, his Church; and whose *Business* and Duty it is to dispense their constant *Food*, whereby is meant the *Word* and *Sacraments*, to all the Members of it. Where it is plainly suppos'd, that private *Christians* have no Power to dispense the *Ordinances* of the Gospel to others, but must themselves expect them from the Hands of *GOD's Ministers*. And the Names of *Apostles* and *Angels*, with several others, whereby the *Officers* of the Church were distinguish'd from other *Christians* in the *Apostolick* Age, do manifestly imply, that they acted by a *Commission* from *GOD*, which the rest had no Title to.

WE are farther told in exprefs Terms, That *no Man* taketh this Honour of being an *Officer* in *GOD's Church* to himself, but only he can claim it, who is called and commission'd by *GOD*, as was *Aaron* <sup>b</sup>. Nay, that even our *Lord*, who was *God* as well as *Man*, glorify'd not himself to be made an *High Priest*, but he, who said unto him, *Thou art my Son, this Day have I begotten thee* <sup>c</sup>. Accordingly, we find in the Gospels, that he liv'd privately, and assum'd no part of that *Office*, which he came into the World to execute, till he had first been so-

<sup>b</sup> Heb. v. 4. <sup>c</sup> Verse 5.



lemnly anointed to it, by the Descent of the *Holy Ghost*, as hath been already shewn\*. Chapter V.

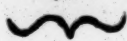
NEITHER did he reckon it sufficient to instruct the *Apostles* by preaching to them whilst he liv'd on Earth, and afterwards by sending upon them the *Holy Spirit*; but besides this, he solemnly call'd and set them apart, and invested them with a peculiar Authority, before they presum'd to undertake their *Office*. And we find, that St. Paul does often insist on this *Mission* from CHRIST, and demands *Attention* and *Obedience* on that account<sup>d</sup>.

IT may be farther observ'd, that the *Gifts* or *Abilities* of Church-Officers are every where thro' the whole *New Testament* distinguish'd from their *Commission*, and describ'd as previous Qualifications to it. Not only *Bishops* and *Presbyters* are requir'd to have several Qualifications, and to give sufficient proof of them, and after that to wait for a *Commission*, before they presume to govern the Church<sup>e</sup>; but even the *Deacons*, however endu'd with natural and spiritual Abilities, could not assume their *Office*, which was the lowest of any in the Church, till they had been approv'd and authoriz'd by the *Apostles*, or others invested with *Apostolick* Authority. Hence we are told, that the *Apostles* directed the People to look out *seven Men full of the Holy Ghost and of Wisdom, whom WE* (say they) *may appoint*<sup>f</sup>. They

\* Chap. II. <sup>d</sup> Rom. i. 1. 1 Cor. i. 1. ix. 1. Gal. i. 15, 16.  
<sup>e</sup> 1 Tim. iii. Tit. i. <sup>f</sup> Acts vi. 3.

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were antecedently distinguish'd from the rest by their eminent Virtues and Abilities, and *Stephen*, one of their Number, is said in particular to be *a Man full of Faith, and of the Holy Ghost*; yet they were not permitted to exercise this least of all Ecclesiastical *Ministries*, till the *Apostles* had ordain'd them by *Prayer and laying on of Hands* &c. And *St. Paul* thus directs *Timothy* concerning the Appointment of *Deacons*: *Let these also first be prov'd, then let them use the Office of a Deacon* <sup>h</sup>. Whence it is manifest, that no Qualifications whatever are sufficient to empower any Man to exercise any *Function*, or *Office* in the Church, who has not been first approv'd and *commission'd* by those, whom *G O D* has invested with Authority for that End.

AND how displeasing it is to *G O D* for any Man to assume any *Office* in the Church without his *Commission*, we may learn from the Example of King *Saul*; who at a time when no *Priest* could be procur'd to *make his Peace with G O D*, just when the *Philistines* were preparing to fall upon him, and his own People, being sensible of his distressed Condition, began to desert him, *forc'd himself, and offer'd a Burnt-Offering*. The Consequence whereof may be read in the Sentence, which *Samuel* pronounc'd upon him: *And Samuel said unto Saul; Thou hast done foolishly: Thou hast not kept the Commandment of the LORD thy*

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<sup>z</sup> Verse 5, 6. <sup>h</sup> 1 Tim. iii. 10.

GOD, which he commanded thee : For now would the LORD have establish'd thy Kingdom upon Israel for ever. But now thy Kingdom shall not continue <sup>i</sup>. We have another remarkable Instance in King Uzziah, who was immediately stricken with an incurable Leprosy, which made him incapable to govern his Kingdom any longer, for presuming to offer Incense <sup>k</sup>. These are Examples, wherein they, who had no Ecclesiastical Function, took upon them the Sacerdotal Office : Let us now examine, how it far'd with inferior Ministers, when any of them usurp'd the Offices appropriated to those of an higher Order. And this may be understood from what is said of the Kohathites, whose Office it was to bear the Ark of GOD, that if they presum'd to touch, or but to look upon the Holy Things within the Ark, the care whereof belong'd to the Family of Aaron, they were to die <sup>l</sup>. Infomuch, that when Uzzah put forth his Hand, and took hold of it, to save it from falling, the Anger of the LORD was kindled against him, and GOD smote him there for his Error, and there he died by the Ark of God <sup>m</sup>. And to mention only one Instance more, when Corah and his Confederates took upon them the Sacerdotal Office, the LORD made a new thing, and the Earth open'd her Mouth, and swallow'd them up, and their Houses, and all the Men that appertain'd to them <sup>n</sup>. Indeed, under the Christian Oeco-

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<sup>i</sup> 1 Sam. xiii. 11, 12, 13. <sup>k</sup> 2 Chron. xxvi. 16—21. <sup>l</sup> Numb. iv. 15, 12. <sup>m</sup> 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10. <sup>n</sup> Numb. xvi. 30, 33.

nomy,



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~ nomy, they who violate the Laws of G O D, are seldom punish'd in a visible and miraculous way : But then they are reserv'd to the future Judgment of G O D, which tho' it is more distant, and consequently less apt to affect unthinking Men, is no less certain, and if duly consider'd, far more terrible, than any Punishment inflicted in this Life. And as the Offices of the *Christian* Church are of Divine Appointment as well as those of the *Jewish*; and as much more sacred and honourable than they, as the *Substance* is preferable to its own *Type*, or *Shadow*; so they who usurp these *Offices*, tho' their Punishment may not be so sudden, will undoubtedly find themselves in a worse Condition in the next Life, which is the proper Season of Punishment for Offences against the Gospel, than those who invaded the Rights of the *Jewish* Priesthood.

T H I S may suffice in general to shew, that G O D has strictly appropriated the ordinary Exercise of the Ecclesiastical *Powers* to the *Officers* of his Church in their respective Stations. What I have to add farther on this Argument, comes now to be spoken under the next general Head of this Chapter, where I propounded to shew :

III. *Thirdly*, W H A T are the Powers of the Church, and to whom each of them belongs in *particular*. And they may be reduc'd under the following Heads, *viz.* The *Power*,  
1. Of *Preaching*. 2. Of *Praying*. 3. Of *Baptizing*. 4. Of *Confirming* Persons *Baptiz'd*.  
5. Of

5. Of Celebrating the LORD's Supper. 6. Of Chapter  
*Ordaining* Ministers. 7. Of making *Canons*. V.  
 8. Of *Jurisdiction*. 9. Of demanding *Main-*  
*tenance*. ~~~~~

I. THE *First* of these *Powers*, is that of *Preaching* the Gospel, which naturally precedes all the rest, because it is the Means which GOD has been pleas'd to appoint for converting Men to the *Christian* Faith, in order to bring them into his Church, where the other *Powers* are exercis'd. And if we examine those Accounts, which the Scriptures give us of the Exercise of this *Power*, we shall find *first* of all, that our Lord himself was *sent* and commission'd by GOD to *preach the Gospel*<sup>n</sup>; and that this was one of the Functions to which He was *anointed* by the Holy Spirit, as was before observ'd \*. In like manner He solemnly *call'd* and *set apart* his *Apostles* to this Office °: And whereas they were only *sent* to the *Jews*, whilst our Lord liv'd here on Earth; having himself receiv'd *all Power in Heaven and in Earth* after his Resurrection, He enlarg'd their *Commissions*, and authoriz'd them to *teach all Nations*<sup>p</sup>, or, as the same thing is express'd by another *Evangelist*, to *go into all the World, and preach the Gospel to every Creature*<sup>q</sup>. In pursuance of which Commission, *they went forth, and preach'd every where*<sup>r</sup>.

THIS they describe as one of the principal parts of their *Apostolick Office*. St. Paul ex-

<sup>n</sup> Luke iv. 18. \* Chap. II. ° Mark iii. 14. vi. 7. <sup>p</sup> Matth. xxviii. 19. <sup>q</sup> Mark xvi. 15. <sup>r</sup> Verse 20.

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pressly gives it the Preference to *Baptism*: CHRIST, says he, *sent me not to baptize, but to preach the Gospel* <sup>s</sup>. Not that he was not intrusted with Authority to *baptize*, but that his chief Business was to *preach*, as was before shewn †. In another place he affirms, That *Necessity was laid upon him, Yea, wo is unto me*, says he, *if I preach not the Gospel* <sup>t</sup>. And in his valedictory Charge to the *Bishops of Ephesus*, *I am pure*, says he, *from the Blood of all Men: For I have not shun'd to declare unto you all the Counsel of God* <sup>u</sup>. Manifestly implying, that he should have been guilty of destroying both them, and the People committed to their Care, if he had not fully *preach'd* the Gospel to them. So that nothing can be more certain, than that *Preaching* was an essential part of the *Apostolick Office*.

THE same appears to have been deriv'd to their Successors, the *Bishops*. Hence St. Paul gives the following solemn Charge to *Timothy*: whom he appointed to exercise *Episcopal Authority* at *Ephesus*: *I charge thee*, says he, *before God, and the Lord Jesus, to preach the Word, to be instant in season, and out of season* <sup>w</sup>. A great part of the Second and Third Chapters of his Epistle to *Titus*, are taken up in enumerating the particular Duties, which he exhorts him to inculcate upon the *Cretians*, whose *Bishop* he had made him. And one previous Qualification, which this *Apostle* requires of such

<sup>s</sup> 1 Cor. i. 18. † Chap. III. <sup>t</sup> 1 Cor. ix. 16. <sup>u</sup> Acts xx. 26, 27. <sup>w</sup> 1 Tim. iv. 1, 2.



as were to be ordain'd *Bishops*, is, That they be apt to teach <sup>x</sup>; and, That they hold fast the faithful Word, that they may be able by sound Doctrine both to exhort, and to convince the Gain-sayers <sup>y</sup>.

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How faithfully this part of the *Episcopal* Office was discharg'd by the Primitive *Bishops*, in the *Christian* Congregations, may be learn'd from the Account which *Justin Martyr* has given of the *Christian* Assemblies in his time :

“ Upon Sunday, says he, all the *Christians* “ come together both out of the City and “ Country, and after a sufficient Portion of “ the *Apostolical* or *Prophetical* Writings has “ been read, the *President* makes a Sermon, “ wherein he admonishes and exhorts them “ to follow the good Examples, or Precepts, “ which have been read to them \*.” In the same manner *St. Ambrose*, *Bishop* of *Milan*, to mention no more Examples, preach'd every Sunday, as we are inform'd by *St. Augustin*, who was one of his Auditors †.

INDEED, the *Bishop*, being the chief *Steward* of our *Lord's* Household, that is, the chief *Pastor* of the Church under *CHRIST*, is principally concern'd, that all the Mem-

<sup>x</sup> 1 Tim. iii. 2.    <sup>y</sup> Tit. i. 9.    \* *Justini M. Apol. I. cap. LXXXVII. p. 131. Edit. Oxon.* Τῇ τῇ ἡλίῃ λεγομένη ἡμέρᾳ, πάντων καὶ πόλεις ἢ ἀγρῶς μετόχων ἐπὶ τὸ αὐτὸ συνάλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγραμματα τῶν προφητῶν ἀναγινώσκει, μέχρις ἐγχαρῆς· ἔτα παυσαμένης τῆς ἀναγνώσκουσης, ὁ πρεσβυτέρως διὰ λόγου καὶ νεθεσίαν καὶ πρῶκλησιν τῶν καλῶν τέτων μιμήσεως ποιεῖ. † *Confess. lib. VI. cap. III.*

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bers of the Church *have their portion* of Food, to use our Lord's Expression, *in due season*; that is, that they be timely instructed in all things necessary for them to know. And it may do well to observe here, what must be remember'd under several of the following Heads, That the plenitude of Power, which is communicated to inferior *Ministers* by parts, according to their respective *Orders*, is wholly and all together lodg'd in the *Bishop*; so that whatever Duty is incumbent on any inferior *Minister*, does in a more eminent manner belong to him.

THE *Presbyters* are admitted to a sort of *Co-partnership* in the Care of the Church with their *Bishop*, and are describ'd both in the Scriptures and the Primitive Fathers, as his *Assistants* in feeding the *Flock of CHRIST*; and therefore there is no doubt, but the Power of *Preaching* belongs to their *Office*. Accordingly we find in the Scriptures, that *Silas* and other *Prophets*, whose *Order* was inferior to that of *Apostles*, preach'd as well in the *Christian Assemblies*, as to the *Gentiles*. And several Persons, who are allow'd not to have been *Apostles*, are call'd by St. Paul his *Fellow-Labourers*, and *Fellow-Soldiers*, that is, his *Associates* in *Preaching* the Gospel, as was before shewn \*. In the Primitive Ages it was customary in some Places, after the reading of the Scripture,

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which was constantly done in all *Christian Assemblies*, for some of the *Presbyters* one after another, and last of all the *Bishop*, to make a *Sermon* to the People. This Method is pre-scrib'd by the *Apostolical Constitutions* †. It appears from several of *St. Chrysostom's Homilies*, which were pronounc'd whilst he was a *Presbyter* of *Antioch*, that *Flavianus* the *Bishop* of that City, was to Preach after him. And we are told by *Socrates* ‡, that in the Island of *Cyprus*, and in *Cæsarea* of *Cappadocia*, it was customary for the *Presbyters* and *Bishop* to Expound the Scriptures to the People every *Sabbath*, and every *Lord's Day*. *St. Jerom* commends this Method, which he derives from the *Apostolick Age*, wherein it was the Custom for several *Preachers* to speak in the same Assembly, as appears from that Passage of the First Epistle to the *Corinthians*: *Ye may all Prophesy one by one* <sup>z</sup>: Yet he says, that in some Churches the *Presbyters* were not allow'd to preach in their *Bishop's* Presence, which Custom he very much blames \*. However, it seems to have prevail'd in many Churches,

† *Lib. II. cap. LVII. p. 263. edit. Cleric.* Καὶ ἐξῆς ἀνα-  
καλίτωσαν οἱ πρεσβύτεροι τὸν λαὸν ὁ καθὼς αὐτοῖς, ἀλλὰ  
μὴ ἅπαντες, καὶ τελευτήσῃ πάντων ὁ ἐπίσκοπος, ὃς ἔοικε κυ-  
κερνῆτη. ‡ *Eccles. Hist. lib. V. cap. XXII.* <sup>z</sup> 1 Cor. xiv. 31.

\* *Hieronymus Epist. ad Nepotianum cap. IX.* Pessimæ consue-  
tudinis est in quibusdam Ecclesiis, tacere Presbyteros, &  
præsentibus Episcopis non loqui: Quasi aut inuideant, aut  
non dignentur audire. Et si alii, inquit Apostolus Paulus,  
fuerit revelatum sedenti, prior taceat. Potestis enim per singulos  
Prophetare, &c.

Q

especially



Chapter V. especially those in *Africa*. For *Optatus*, Bishop of *Milevis*, expressly affirms, That none but Bishops us'd to preach \*: In the Church of *Hippo*, St. *Augustine*, whilst he was only a *Presbyter*, was desir'd to preach, by *Valerius* the Bishop, who was a Foreigner, and could not speak so as the People could readily understand him; whereas before that time, *Presbyters* had never preach'd there, when the Bishop was present. This Change was then defended by the Practice of the *Eastern Churches*, where the *Presbyters* commonly preach'd in their Bishops Presence; and the rest of the *African Bishops* soon after introduc'd it into their Churches †. In *Alexandria* the *Presbyters* were antiently allow'd to preach, but when *Arrius* and his Adherents took that Opportunity to propagate their heretical Doctrines among the People, a general Order was made, That all the *Presbyters* of that Church should desist from preaching ‡. Lastly, There are teaching *Presbyters* (*Doctores*) spoken of in several other Churches, by way of Distinction from other *Presbyters*, who did not exercise this Office of publick Teaching \*. Whence it is manifest, that Preaching was reckon'd to be chiefly the Bishop's Office, yet not so appropriated to him, but that *Presby-*

\* Sub finem operis adv. Donatistas: Et locutum esse Mataram aliquid in populo constat, sed insinuandi alicujus rei causa, non tamen tractandi, quod est Episcoporum. † Possidius vit. St. Augustini. ‡ Socrates lib. V. cap. XXI. Sozomenus lib. VII. cap. XIX. \* Conf. Dodwelli Dissert. Cyprianic. VI. quæ agit de Presbyteris Doctoribus.

ters were often allow'd to perform it, even when the *Bishop* himself was present. Chapter V.

BUT then, since this *Function* of *Preaching* was not a constant part of the *Presbyter's* Office, we may conclude that it was not always committed to *Deacons*. And since the *Deacons* are not ordain'd to be *Pastors* of the Flock of CHRIST, but only to minister to the *Pastors* \*, *preaching* in the publick Congregation, which does inseparably accompany the Cure of Souls, can't properly be any part of their Office. It may be observ'd, that in St. Paul's Epistles to *Timothy* and *Titus*, where it is requir'd, that they who are ordain'd *Bishops*, should be apt to Teach, no such Qualification is expected in *Deacons*. And in the above-mention'd Passage of the *Apostolical Constitutions*, where *Bishops* and *Presbyters* are directed to Preach, all which is prescrib'd to be done by *Deacons*, is only to read the Gospel. And the Author of the Commentary on the *Apostles Epistles*, which bears the Name of St. *Ambrose*, expressly affirms, That in his Time, which was in the latter part of the fourth Century, as appears by his mentioning *Damasus* as then *Bishop* of Rome †, *Deacons* were not allow'd to preach ‡. However, tho' it was not properly any part of the *Deacon's* Office to preach, yet they were not or-

\* *Constitut. Apost. lib. IV. sub finem cap. ult. lib. VIII. cap. XXVIII.* † *Comment. in 1 Tim. iii.* ‡ *Comment. in Ephes. iv.*

Chapter V. *dain'd to be Ministers of Meats and Drinks, but of the Church, to use the Words of St. Ignatius \*, so they were often Commission'd by their Bishop to exercise this Function, when any of them were found sufficiently qualify'd for it. Which is nothing, but what may be defended by many Examples in the Scriptures. The seventy Disciples, whom our Lord sent forth to preach, were of the lowest Rank of Ministers. Philip, who was only a Deacon, and could not confer the Gifts of the Holy Spirit, preach'd in Samaria, and other Places. And lastly, the Evangelists and Teachers, who are often spoken of in the Acts and Epistles, were inferior both to the Apostles and Prophets, and consequently were of the third and lowest Order ; and yet one part of their Business was to preach, as hath been shewn in one of the former Chapters †. And therefore it has never been doubted, but that Deacons may be deputed by the Bishops to preach.*

BUT what remains chiefly to be enquir'd, is, Whether *Laymen*, who have attain'd a competent Knowledge of the *Christian Religion*, may take upon them this Office of *Preaching* without any particular *Call* or *Commission* ?

AND here it is not doubted, but that private *Christians* may Instruct and Admonish one another in their private Conversation: Happy were it, for themselves, and the

\* *Principio Epist. ad Trallianos. Conf. Cypriani Epist. ad Regitanum.* † Chap. iii.



Church, if they would thus employ the Time, which is too often spent in vain, unprofitable, and sinful Discourses. And farther, it is the Duty of every *Christian*, and especially theirs, whom G O D has rais'd to any Station of Authority, to contribute whatever lies in their Power, to engage others to the Profession and Practice of the true Religion; and consequently they must endeavour this by their *Words*, as well as by their *Actions*.

NEITHER is it disputed, Whether the same Duties, which are injoin'd in the Scriptures, may not be openly Explain'd by the Civil Magistrate. For the same Things which are prescrib'd by our *Lord* in the Gospel, may be made the subject Matter of Civil Laws, and inforc'd by Civil Sanctions; and it can't be doubted, but that they whom G O D has intrusted with Authority to make Laws, have Authority to Explain them, when they are made.

BUT the Question is, Whether *Laymen* may take upon them the Office of *Preaching* the Gospel of C H R I S T in publick Congregations of *Christians*? And it is certain in the *first* place, that this is one part of the Cure of Souls, and therefore belongs of Right to those Persons, whom C H R I S T has intrusted with the Care and Government of the Flock. Consequently, when *Laymen* take upon them this Office of publick *Preaching*, they usurp the Province of other Men: And if it were once generally allow'd, either in this *Spiritual*, or in any

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*Civil Society*, for Men thus to invade one another's *Functions* and Rights; it is easy to see what Confusion would ensue. So that if there were no other Reason, why *Laymen* should not take upon them to *Preach*, but this, That our *Lord* has set apart an *Order* of Men to that *Office*, this alone would be sufficient.

BUT farther, it is expressly affirm'd, That no Man, how great soever his Abilities are, shall presume to *preach* without being lawfully Commission'd. *How then shall they call*, saith *St. Paul*, *on him, in whom they have not believ'd? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? And how shall they Preach except they be sent<sup>a</sup>?* Which Questions being an emphatical Denial of the Things call'd into Question, to *preach* the Gospel without being *sent*, is manifestly reckon'd as impossible in a *Christian*, or *moral* Sense; as it is in a *natural* Sense for a Man to *believe* what he never *heard*, or to *hear* what was never *preach'd*, or spoken to him. Accordingly, neither our *Lord*, nor his *Apostles* began to *Preach*, till they were particularly Commission'd to do it, as was before observ'd. And *Preachers*, or *Teachers* are spoken of in the Scriptures, as Men invested with a particular *Office*. Thus we are told, That when *CHRIST* ascended on high, He gave to his Church several *Officers*, among whom *Teachers* are reckon'd<sup>b</sup>. *In the Church*

<sup>a</sup> Rom. x. 14, 15. <sup>b</sup> Eph. iv. 8, 11.

of Antioch *there* are said to be, beside private *Christians, Prophets and Teachers* <sup>c</sup>. And in other places this Name of *Teachers*, and the Work of *Teaching*, or *Preaching*, are generally appropriated to Persons *Commission'd* by GOD.

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HENCE the *Ministers* of CHRIST are call'd *Ambassadors*, and said to speak in the Name of GOD and CHRIST. GOD hath committed to us, saith St. Paul, the Word of Reconciliation. Now then we are *Ambassadors* for CHRIST, as tho' GOD did beseech you by us: We pray you in CHRIST's stead, be ye reconcil'd to GOD <sup>d</sup>. Hence there are many Warnings of the Danger of *despising*, or *neglecting* those who come with this Character; as well as exprefs Precepts both to *attend* to their Message, and to *honour* their Persons for their Work's sake. When our Lord first sent forth the Twelve *Apostles* to preach, he told them for their Encouragement: *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me*, with many other Expressions to the same purpose <sup>e</sup>. To the Seventy he said in like manner: *He that heareth you, heareth me; and he that despiseth you, despiseth me: And he that despiseth me, despiseth him that sent me* <sup>f</sup>. And lest any Man should limit this to those who were sent by our Lord himself, as some have done without the least colour of Reason for it, St. Paul gives this Charge concerning

<sup>c</sup> Acts xiii. 1. <sup>d</sup> 2 Cor. vi. 19, 20. <sup>e</sup> Matth. x. <sup>f</sup> Luke x. 16.



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*Timothy: If Timotheus come, see that he may be with you without Fear, for he worketh the Work of the LORD, as I also do: Let no Man therefore despise him* <sup>g</sup>. To the same purpose, *We beseech you, Brethren, says he to the Thessalonians, to know them which labour among you, and are over you in the LORD, and admonish you: And to esteem them very highly in love for their Work's sake* <sup>h</sup>. And to the Hebrews: *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls as they that must give account* <sup>i</sup>. Hence not only St. Paul speaks to the Christians under his Care in a style of command as was formerly shewn <sup>\*</sup>; but other Bishops and Pastors may do so too. And Preaching the Gospel in the Scriptural Notion implies the Preacher's Authority over the Persons, to whom he preaches. Hence St. Paul says to Titus: *These Things speak, and exhort, and rebuke with all Authority* <sup>k</sup>. Which had been very improper, if the People had not been oblig'd to obey him. For the same reason he forbids Women, how well soever qualify'd, to Teach in the Christian Assemblies: *Let your Women keep Silence in the Churches: For it is not permitted unto them to Speak; but they are commanded to be under Obedience* <sup>l</sup>. Where this publick Teaching is manifestly suppos'd inconsistent with the Subjection and Obedience, which Women owe to Men. In another place he expressly calls it *usurping Authority: I suffer not a*

<sup>g</sup> 1 Cor. xvi. 10. <sup>h</sup> 1 Thess. v. 12, 13. <sup>i</sup> Hebr. xiii. 17.  
<sup>\*</sup> Chap. iii. <sup>k</sup> Tit. ii. 15. <sup>l</sup> 1 Cor. xiv. 3.

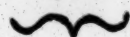
*Woman to Teach*, says he, *nor to usurp Authority over the Man, but to be in silence*<sup>m</sup>. *Women* may privately Instruct not only their own Sex, and their Children, as they are elsewhere requir'd to do, but also Men: The *believing Wife* is encourag'd by St. Paul to endeavour the Conversion of her *unbelieving Husband*<sup>n</sup>. And we find that *Apollos* was instructed in the *Way of God* by *Priscilla*<sup>o</sup>. But in the *publick* Congregation, where the *Preacher* speaks in *God's* Name to the People, *Women*, whom Nature has made subject to Men, must be silent. Whereas, if nothing was requir'd to Authorize any Person to *preach*, beside Ability to Instruct others, there is no reason, why such *Women*, as have competent Learning and Eloquence, may not *Preach* as well as Men. *Lastly*, It may be added, to shew that *Preaching* implies Authority, that they, whose Office it is to *preach*, that is, *Bishops* and *Priests*, have *Power* to inflict Punishments on those *Christians*, who refuse to *obey* them: But this will be prov'd in the following part of this Chapter. And therefore, I shall now proceed to consider some *Objections* against what has been here asserted.

SOME have objected, That St. Paul tells the *Corinthians*, they *may all Prophecy*<sup>p</sup>. But this can't be apply'd with the least colour of Reason to any but those, who had the *Gift of Prophecy*. For the whole design of this Chapter is

<sup>m</sup> 1 Tim. ii. 12. <sup>n</sup> 1 Cor. vii. 16. <sup>o</sup> Acts xviii. 26. <sup>p</sup> 1 Cor. xiv. 31.

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to treat of the extraordinary *Gifts* of the *Spirit*; and both the Words which immediately precede this Passage, and those which follow it, do manifestly relate to Persons miraculously inspir'd: *Let the Prophets, says he, speak two or three, and let the rest judge: If any thing be reveal'd to another that sitteth by, let the first hold his Peace* <sup>9</sup>. Then it follows: *For ye may all Prophecy one by one* <sup>1</sup>. And again in the next Verse: *The Spirits of the Prophets are subject to the Prophets* <sup>5</sup>. Which Words can't be understood of any, but those who had extraordinary *Revelations* from the *Spirit of God*: And consequently *all* who are said to *Prophecy*, are not the whole Church of *Corinth*, but only *all* of that Church, who were miraculously inspir'd. Indeed, it is probable, these Persons were not *ordain'd Ministers*, and therefore had not the same *ordinary Commission*, whereby the present *Ministers* of the Church are *Authoriz'd to preach*: But then their *Divine Inspiration* was a *plenary Commission*: And it is all one to our present Argument, whether they were *Commission'd* by *Imposition* of the *Apostles Hands*, which was the *ordinary way* of *sending Men to preach*, or by a *miraculous Call* from *God*.

OTHERS object, That after *Stephen's Martyrdom*, when *there was a great Persecution* against the Church, and they were all scatter'd abroad throughout the *Regions of Judea and Sa-*

<sup>9</sup> Verse 29, 30.    <sup>1</sup> Verse 31.    <sup>5</sup> Verse 32.



maria, except the *Apostles* <sup>t</sup>, it is said, they that were scatter'd abroad, went every where preaching the Word <sup>u</sup>. And some of them travelled as far as Phoenice, and Cyprus, and Antioch, preaching the Word: And the Hand of the LORD was with them: And a great number believ'd, and turn'd unto the LORD <sup>x</sup>. Where we find, that all except the *Apostles*, left *Jerusalem*; and they who left *Jerusalem* preach'd the Gospel, with GOD's manifest Approbation: Consequently, private *Christians* were then allow'd to preach. And this Objection may be farther strengthen'd by the Testimony of the Commentary ascrib'd to St. *Ambrose*, where it is said, that at first all *Christians* preach'd <sup>\*</sup>. But to this it may be reply'd:

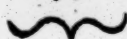
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First, THAT all, who are said to have been scatter'd, must not be taken in a strict Sense for every Member of the Church of *Jerusalem*; both because it is highly improbable, that all the *Christians* without any Exception, should fly from their Native Country at once, which they were never known to do in any other of the heaviest Persecutions; and because the very next Chapter speaks of *Brethren* and *Disciples*, distinct from the *Apostles*, who resided at *Jerusalem* <sup>y</sup>. So that all may perhaps only mean the *Deacons*, and other Men of Note in the Church, who preach'd to the People, and consequently were most in

<sup>t</sup> Acts viii. 1. <sup>u</sup> Verse 4. <sup>x</sup> Acts xi. 19, 21. <sup>\*</sup> In Ephes. iv. <sup>y</sup> Acts ix. 26, 27, 30.

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danger of the Persecution, which always begins with the *Ministers*. And it is plain from the Verses immediately following, that one of these, who planted the Gospel in *Samaria*, was *Philip the Deacon and Evangelist* <sup>2</sup>.

Secondly, T H O' we suppose all the *Christians* without exception, to have been scatter'd from *Jerusalem*, there is not the least Proof, that every one of these preach'd the Gospel: For whatever is said of *Preaching* in the fore-mention'd Passage, may fairly be apply'd to such of the dispers'd *Christians*, as had an ordinary, or miraculous *Call* to that *Office*. Or, should it be granted, that most of those who were scatter'd abroad, or even all of them, preach'd the Gospel, how does it appear, they were not inspir'd by the *Holy Ghost*, which was conferr'd in an extraordinary manner, on a very great part of the first Converts to *Christianity*?

Lastly, T H O' we suppose, that these *Preachers*, or some of them, had no particular *Commission* to *preach*, which can't be prov'd, yet this may very easily be reconcil'd with what has been said. For it is one thing to explain and confirm by Reasons and Testimonies the *Christian Faith* to Unbelievers or others, with whom we happen to converse, which is all these Men appear to have done; and another to assume the *Office of Preaching* in a settled Congregation of *Christians*. St. Peter's

<sup>2</sup> Acts viii. 5.

Advice extends to all *Christians*, *Laymen* as well as *Clergy*: *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope which is in you*<sup>a</sup>. And 'tis certain, that not only *Laymen*, but even *Women*, as was before shewn, are oblig'd to convert as many to the true Religion as they can. But then to *officiate* in an establish'd Church, and to enforce the Duties of Religion in the Name of *Christ*, belongs only to those who are Authoriz'd by his special *Commission*. And tho' the Conversions here spoken of, be suppos'd to have been made by private *Christians*, it will not follow that they assum'd the Office of *Preaching* in the Congregations of their own Converts, longer than till regular *Ministers* could be sent: *For when Tydings of these Things, that is, of the before-mention'd Conversions, came to the Ears of the Church in Jerusalem, they sent Barnabas, who was an inspir'd Prophet, to take care of the new Converts: Barnabas took with him Saul, who also was a Prophet: and beside these, there were other Prophets, and Teachers, manifestly distinct from private Christians, who ministred to the Lord, with them*<sup>b</sup>. The same may be farther Prov'd and Explain'd by several other Examples in the primitive Ages, where *Laymen* having made Conversions, themselves or others were afterwards ordain'd to *officiate* among the new

<sup>a</sup> 1 Pet. iii. 15. <sup>b</sup> Acts xii. 22, 26. xiii. 1, 2.



Chapter V. Converts. When *Athanasius* was Bishop of *Alexandria*, *Fruventius* and *Ædesius*, two Laymen, converted some of the *Indians*: After which *Fruventius* coming to *Alexandria*, was ordain'd Bishop, and then return'd to officiate in his new rais'd Church, which he presum'd not to do without *Ordination* \*. And in the same Age, the *Iberians*, having been Converted by a Captive-Maid, sent to *Constantine* the Roman Emperor, for Ordain'd-Ministers to preach and perform other Religious Offices among them †. Whence it is manifest, that a Distinction was made between converting Unbelievers, and Preaching in Christian Assemblies; and consequently, that tho' we should allow private Christians to have made great Conversions in their first dispersion from *Jerusalem*, it does not follow, that they took upon them the Office of Preaching, as before explain'd.

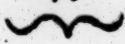
YET it must not be conceal'd, that there are some early Examples of *Laymens* Preaching in the Church, as will appear by the following Relation which we find in *Eusebius*; who reports, “ That *Origen*, happening to  
 “ come from *Ægypt* to *Cæsarea* in *Palestine*,  
 “ was desir'd by the Bishops of that Country,  
 “ to Preach, and to Expound the Scriptures  
 “ publicly in the Church, before he was ordain'd *Presbyter*. Which appears from the

\* *Theodoret. Eccles. Hist. lib. I. cap. XXIII.* † *Ibidem cap. XXIV.*

" Defence, which *Alexander Bishop of Jerusa-* Chapter  
 " *lem, and Theodotus, Bishop of Casarea, made* V.  
 " for themselves, when *Demetrius, Bishop of*  
 " *Alexandria* wrote to them, That it was a  
 " thing never heard of in former Times, nor then  
 " practis'd, that *Laymen* should preach in the pre-  
 " sence of *Bishops*. To this they reply'd; That  
 " he was manifestly in the wrong, there hav-  
 " ing been several Instances of *Laymen*, whom  
 " the holy *Bishops*, finding them qualify'd  
 " to Instruct the Brethren, desir'd to preach  
 " to the Congregation. So *Euelpis* preach'd  
 " to the *Larandians* at the Request of *Neon*,  
 " *Paulinus* at *Iconium*, being desir'd by *Celsus*;  
 " and *Theodorus* at *Synada*, at the desire of  
 " *Atticus*. And it is probable, that the same  
 " is done in other Places, tho' we do not  
 " know it \*." And in the *Apostolical Constitu-*  
 " *tions*, *St. Paul* is introduc'd allowing "*Lay-*  
 " *men*, who are skilful in Speaking, and of

\* *Eusebius Eccl. Hist. lib. VI. cap. XIX.* Ελθὼν ἐπὶ Παλαμ-  
 σίνης, ἐν Καισαρείᾳ τὰς διαβείβας ἐποιεῖτο ἔνθα καὶ διαλέσεια,  
 τὰς τε δόξας ἐρμηνεύειν γεγραπὰς ἐπὶ τῷ κοινῷ τῇ ἐκκλησίᾳ οἱ  
 τῇδε ἐπίσκοποι, καὶ τοὶ τῷ πρεσβυτερίῳ χειροτονίας ἐδέετο  
 τεύχη καὶ αὐτὸν ἡξίουν· ὃ καὶ αὐτὸ γένοιτο ἂν ἐκδηλον, ὅτι ὡς  
 καὶ πέντε Δημητρίῳ γεγράφτες, Ἀλέξανδρος ὁ Ἱεροσολύμων  
 ἐπίσκοπος καὶ Θεόκλητος ὁ Καισαρείας, ὡς δὲ πῶς ἀπολογεῖται.  
 Περσέδμηκε δὲ τοῖς γεγράμμεσιν, ὅτι τὸτο ἐδέετο ἡκέα, ἐδὲ  
 νῶν γεγέννηται, τὸ παρόντων ἐπισκόπων λαϊκὸς ὁμιλεῖν ἐκ οἷο  
 ὅπως περὶ αὐτῶν ἀληθῆ λέγων· ὅτι γὰρ εὐείσκοντο οἱ ἐπί-  
 σκοποι πρὸς τὸ ἀρελεῖν τοὺς ἀδελφοὺς καὶ ὁρθακλῆν τὸ λαὸν  
 περισσομελεῖν, ὑπὸ ᾧ ἁγίων ἐπισκόπων, ὡς περ ἐν Λαράνδοις  
 Εὐέλπιδος ὑπὸ Νέωντος, καὶ ἐν Ἰκονίῳ Παυλίνου ὑπὸ Κέλσου, καὶ ἐν  
 Συναδοῖς Θεόδωρου ὑπὸ Ἀττικῆς, καὶ μακεδόνων ἀδελφῶν· εἰκὸς  
 δὲ καὶ ἐν ἄλλοις τόποις τὸτο γίνεσθαι, ἡμᾶς δὲ μὴ εἰδέναι.

" honest

Chapter V.  “honest Conversation, to Teach \*.” Whence it may be observ’d, *First*, That it was not common for *Laymen* to *preach*, since the *Bishop* of *Alexandria* in the third Century, had never heard any Example of it; and the other *Bishops*, who were concern’d to defend their having permitted *Origen* to *preach*, by as many Examples as they could, produce only *three*, and seem to confess they know of no more. *Secondly*, That this was not done without a special *License* obtain’d from the *Bishop*. So that all which can be inferr’d hence, is, That some in the *third* Century, believ’d it lawful for the *Bishop* to allow *Laymen*, whom they found Qualify’d, to Instruct the People.

2. ANOTHER Religious Act, which has always been appropriated to the *Clergy*, is offering to GOD the *Prayers* of the Church. In secret every Man is his own Orator, and in private Families the performance of Divine Worship is incumbent on them, to whom the Care and Government of the Families belong; but in the Publick Congregation of *Christians*, Divine Worship must be celebrated only by those, to whom it has pleas’d GOD to commit this Office.

AND if nothing be regarded beside the decent and orderly Performance of this Duty,

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\* *Apostolic. Constit. lib. VIII. cap. XXXII.* Ο διδάσκαλος ἐκ τῆς λαϊκῆς ἢ ἐκ τῆς κληρικῆς ὁ τὸν λόγον καὶ τὸν σάβανος διδάσκειτω. *Conf. Concilii Carthaginensis IV. Can. 98. Leonis Papa Epist. LXII. & LXIII.*



this alone would make it necessary that the Priest should be the Mouth of the Congregation. Otherwise it is not possible, that when *Christians meet together*, they should have *one Prayer*, and *one Supplication*, as *Ignatius* directs \*, and the design of Publick Worship requires; there being no way for a Congregation to join in *one Prayer*, but by attending to *one Speaker*. And for whom can it be so proper to preside in publick *Prayers*, as for those whom *GOD* has Authoriz'd to govern his Church, and to *Officiate* in all other Parts of Divine Service?

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BUT it must be consider'd farther, that to present the Peoples *Prayers* to *GOD*, and to intercede with him to *Bless* them, has always been reckon'd an essential part of the *Sacerdotal Office*. Thus it was all over the *Heathen World* †, as well as in the *Jewish Church* ‡. And it seems to have been an universal Notion, that the Priests are *Intercessours* between *GOD* and Men, who communicate the Laws of *GOD*, and impart his *Blessing* to the People; and on the other side, convey the People's Devotion to *GOD*. Whence *Philo* observes of the *Jewish High Priest*, "That the Law requir'd him to be rais'd above Humane Nature, to a proximity with *GOD*, that being plac'd, as it were, in a middle Station, between *GOD* and Man, he may

\* *Epist. ad Magnes. cap. VII. Επὶ τὸ αὐτὸ μία προσευχή, μία δέσσις.* † *Conf. Archaeologia Græc. lib. II. cap. III.* ‡ *Num. vi. 23. Chron. XXX. 27.*

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“supplicate G O D in the behalf of Men, and “convey to Men the Graces of G O D †. And our *Lord's* Intercession is reckon'd a principal part of his *Sacerdotal* Office : Whence we are told, That he is *enter'd into Heaven it self, to appear in the presence of G O D for us<sup>d</sup> : That he intercedes for us at the right Hand of G O D<sup>e</sup> : And that, if any Man Sin, we have an Advocate with the Father, even JESUS CHRIST<sup>f</sup>. Indeed, this prevalent Intercession of CHRIST, is made by pleading to G O D the Merit of his Death ; and in like manner the *Jewish High-Priest* interceded for the Peoples Sins, by presenting to G O D the Blood of Sacrific'd Victims<sup>g</sup>. Consequently the *Christian Presbyter*, who has no new propitiatory Sacrifice to offer, can't perform this act of the *Sacerdotal* Office in the very same manner, wherein it was executed by other *Priests* : But then he prays for the *Christian* Congregation in the name of CHRIST, whose meritorious Sacrifice he is Authoriz'd to represent and plead to G O D, with infinitely greater Success, than could be done upon any new and distinct Oblation. So that the *Christian* Priests are so far from being inferior to those of the *Jews* in this*

† *Philo Judæus*, lib. II. *de Monarchia*. pag. 828. *Edit. Paris*.  
 Βάλεται γὰρ αὐτὸν ὁ νόμος μείζονα μεμνησθῆναι φύσεως, ἢ καὶ  
 ἀνθρώπου, ἐγγυτέρω προσέειναι τῇ θεῷ, μεθέβαιον, εἰ δὲ τὰ λη-  
 θές λέγειν, ἀμφοῖν ἵνα διὰ μέσου τινὸς ἀνθρώπου μὴ ἰλάσκων-  
 ται θεόν, θεὸς δὲ τὰς χεῖρας ἀνθρώποις ὑποδιακόνων τινὶ χρω-  
 μένῳ ὑρέγῃ καὶ χορηγῇ. <sup>d</sup> *Heb.* ix. xxiv. <sup>e</sup> *Rom.* viii. 34  
<sup>f</sup> *1 John* ii. 1. <sup>g</sup> *Heb.* ix 7, 11, 17.

part of the *Sacerdotal* Office, that they rather Chapter  
excel them. V.

AND this has always been reckon'd one chief Duty of the *Sacerdotal* Office in the *Christian* Church. The *Apostles* joyn the Offices of *Prayer* and *Preaching* together : *We*, say they, *will give our selves continually to Prayer, and to the Ministry of the Word*<sup>h</sup>. Several other Duties were incumbent on them, but these two are particularly mention'd, as the principal, and those which requir'd their most constant Attendance. The *Prophets* and *Teachers* at *Antioch*<sup>i</sup>, are said λειτουργεῖν τῷ Κυρίῳ, *to minister to the Lord and Fast* : Where *ministring to the Lord*, is meant of *Praying*, as appears not only because it is join'd with *Fasting*, but also, because this and the like Expressions are commonly us'd in that Sense. *St. James* directs sick Persons to send for the *Presbyters* of the Church to *pray* and intercede for them<sup>k</sup>, with a Promise of Success, and having their Sins forgiven. And the *Twenty-four Elders* in the *Revelation*, who represent the *Ministers* of the *Christian* Church, have every one of them *golden Vials, full of Incense, which is the Prayers of the Saints*<sup>\*</sup>. Which is an Allusion to that Incense which was offer'd by the *Jewish* Priests, and mystically signify'd the *Prayers* of the People<sup>†</sup>. So that what was *mystically* Offer'd by the *Jewish* Priests, is here intimated to

<sup>h</sup> *AEs* vi. 4. <sup>i</sup> *AEs* xiii. 2. <sup>k</sup> *Jam.* V. 14. <sup>\*</sup> *Rev.* v. 8.  
<sup>†</sup> *Luke* i. 10.



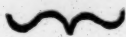
Chapter V. be *literally* presented to G O D by the *Christian*.

IN the next Ages after the Apostles, the *Priest* constantly presided in publick *Prayers*, as well as other Religious *Offices*. Indeed, this difference seems to have been commonly observ'd between the *ordinary* *Prayers* of the Congregation, and the *solemn* *Prayers* of *Ordination*, *Consecration* of the *Eucharist*, and others, wherein the *Bishop* or *Presbyter* exercis'd any peculiar Act of their Authority: That in these *later*, the *Minister* alone pronounc'd the *Prayer*, which being ended, the People answer'd, *Amen*: Whereas in the former, they repeated (*κοινῇ πᾶσι*) *all together*, following the *Minister*, as may be seen in the ancient *Liturgies* \*. This Distinction seems to be made in the Scripture, where when our Lord consecrates the *Eucharist*, He alone is said to *Bless*, or to *give Thanks* <sup>1</sup>. Whereas in the *Acts*, when *Prayer* is made, wherein the whole Assembly are equally concern'd, we are told, *They lift up their Voices with one accord* <sup>m</sup>: That is, *Peter*, or some other *Apostle*, pronounc'd the *Prayer* there set down, and the rest of the Assembly repeated it after him. The same is manifest in the fore-mention'd Passage of *Justin Martyr*, where he tells us, the *Christians* assembled every *Sunday*, and after some Portion of Scripture had been read,

\* *Conf. Apostol. Constitution. lib. viii. cap. vi, viii, ix, xi. & alibi.* <sup>1</sup> *Matth. xxvi. 26, 27.* <sup>m</sup> *Acts iv. 24.*

the President of the Assembly Preach'd : Chapter V.  
 " Then, *says he*, we rise all together, and  
 " send up our *Prayers* to GOD : And when  
 " we cease from *Prayers*, Bread, Wine, and  
 " Water, are brought to the *President*, who  
 " Prays and gives Thanks with all his might;  
 " which being done, the People answer *A-*  
 " *men* †." And the same Father not long be-  
 fore describes first the (*κοινὰ ἔχαι*) *Common*  
*Prayers*, which *all* seem to have repeated, and  
 afterwards proceeds to the *Eucharistical* Pray-  
 er, which was pronounc'd by the *President*  
 alone, the People answering *Amen* \*. So that  
 he manifestly distinguishes between the *Com-*  
*mon Prayers*, which the People pronounc'd all  
 together after the Priest, and those of Confe-  
 cration, to which they only answer'd *Amen*.  
 However this be, for I will not contend a-  
 bout it, the *Priest* constantly presided in this  
 Duty, and offer'd the *Prayers* of the Congre-  
 gation. Whence St. *Chrysostom* takes occasion  
 to shew the great Difficulty of the *sacerdotal*  
 Office, from the extraordinary Purity and  
 Holiness requisite in those, whose Business it  
 is (*προσέειν*) to be *Ambassadors* to GOD in the  
 behalf of Mankind †. In another place he  
 says, " That the *Priests* preside in publick  
 " *Prayers* for this reason, that the *Prayers* of

† *Justinus M. Apol. I. cap. LXXXVII. p. 131. Επεὶ αὖτις  
 πάντα κοινῇ πάντες, καὶ εὐχὰς πέμπομεν, καὶ ὡς προσήκει,  
 παυσανδρῶν ἡμῶν ἡ εὐχὴ, ἀρίστη προσφέρει, καὶ οἶνον, καὶ  
 ὕδωρ, καὶ ὁ πρὸς αὐτὸς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δυνάμει  
 αὐτοῦ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ, λέγων τὸ Ἀμήν. \* Ibid.  
 cap. LXXXV. p. 125, 126. † *De Sacerdotio lib. vi. cap. iii.**

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“ the People, which are weak of themselves, laying hold on the more prevailing *Prayers* of the *Priests*, may be carry’d by them into “ Heaven \*.” And in another place he describes “ the *Priest* to be one plac’d in the “ middle between GOD and Mankind, to “ convey GOD’s Blessings to Men, and the “ Supplications of Men to GOD †.” Which is the same, that other ancient Fathers design to express, when they call the *Christian Priests Mediators between GOD and his faithful People* ‡. Some indeed, particularly St. *Augustin* ||, rather choose to appropriate the Name of *Mediator* to him, whom the Scriptures affirm to be the *one Mediator between GOD and Man, the Man CHRIST JESUS*. But tho’ in the highest Sense of this Name, there is only *one Mediator* between GOD and Man, that is, One who partakes of both the Divine and Human Nature, and One by whose Meritorious Sacrifice, and prevailing *Intercession*, GOD is reconcil’d to Mankind; yet the Ministerial *Mediation* as now explain’d to consist in conveying the Divine Will and Blessing to the People, and the Peoples Devotions to

\* Homil. iii. de incomprehensibili Dei natura: Διὰ τὸτο γὰρ οἱ ἱερεῖς προσεήκασι, ἵνα καὶ αἱ τῶ πλήθους εὐχαί, ἀδελφώτεροι ἔσονται, ἥν δὲ αἰσχυρότερον τέτων ἐπλασθῶμεναι, ὁμῶς συναγέλθωσιν αὐταῖς εἰς τὸ ἕρπον. † Homil. V. in Esaiæ verba de roge Ozia: Καὶ μέσθ τῶ θεῷ καὶ τῷ ἀνθρώπων φύσεως ἔστηκεν ὁ ἱερεὺς, τὰς ἐκείθεν τιμὰς προσάγων πρὸς ἡμᾶς, καὶ τὰς παρ’ ἡμῶν ἐκείνης ἀνάγων ἐκεῖ. ‡ Constitut. Apostol. lib. II. cap. XXV. Οἱ μεσίται Θεῷ, καὶ ἥν πρὸς αὐτῶν. Conf. ibi Cotelerii nota. || Contra Parmenian. lib. II. cap. VIII.



GOD, is nothing but what the Scriptures and the Primitive Fathers, do constantly attribute to the *Christian* Priests. But there will be occasion to discourse farther on this Subject under some of the following Heads, and therefore I shall now proceed to the next Particular, *viz.*

3. THE Power of admitting Members into the Church by *Baptism*. This is express'd in the Commission which our Lord gave to his *Apostles* just before his Ascension: *Go, teach all Nations, baptizing them*°. Yet it was never understood to be so strictly appropriated to them, but that it might lawfully be exercis'd by inferior *Ministers*. For we find in the *Acts*, that Philip the *Deacon* baptiz'd the *Samaritans*, and the *Æthiopian Eunuch*†; and that St. Paul was baptiz'd by *Ananias*, whom some affirm to have been one of the *Seventy Disciples*; others, a *Prophet*; which is not unlikely, because he was sent to baptize St. Paul by a particular Revelation‡: However, it is manifest he was not an *Apostle*. And it has been observ'd oftner than once, that Baptism was one of the lowest Ministries, and as such rarely perform'd by our Lord in Person, but committed to his *Apostles* and other *Disciples*; as it was afterwards by the *Apostles* to the *Ministers*, who attended them\*.

IN the Primitive Ages, *Presbyters* baptiz'd as well as *Bishops*: but the Practice of the

° *Matth.* xxviii. 19. † *Acts* viii. 12, 38. ‡ *Acts* ix.

\* *Chap.* II. III.

Chapter V. Church has vary'd as to *Deacons*. *Tertullian* \*, *Cyril of Jerusalem* †, *St. Jerom* || and others, allow *Deacons* to baptize; but other ancient Fathers rather deny this Function to belong to them \*. In some places of the *Apostolical Constitutions*, *Bishops* and *Presbyters* are directed to baptize, and the *Deacons* to attend them in that Office; which plainly supposes, that the *Deacons* should not presume to do it themselves: And in other Passages of that Work, it is expressly affirm'd, that *Deacons* must not baptize †. Again, in some Churches *Deacons* commonly baptiz'd, in others they only baptiz'd in cases of Necessity, or in the *Priest's* Absence. This seems to be certain, that *Deacons* not being ordain'd to take upon them the Cure of Souls, are not made by their Office the ordinary Ministers of *Baptism*, which is an essential part of that Cure: Yet it has never been doubted, but they may lawfully exercise this Function, either by the Allowance and Commission of the Superior Orders, or in cases of Necessity.

HOWEVER; Baptism, and all other Offices annex'd to the Cure of Souls, have constantly been understood to belong primarily to the *Bishop*, or chief *Pastor*, and to be executed by the inferior Orders of *Presbyters* and *Deacons* only in Subordination to him. We

\* *Lib. de Baptismo.* † *Cateches. XVII. sub finem.* || *Contra Luciferian. cap. IV.* \* *Conf. Maximus ad cap. III. Dionys. Arcop. celest. Hierarch. Balsamon ad Can. Apost. XLIX.* † *Lib. III. cap. XI, & XX. Lib. VIII. cap. XXVIII. & XLVI.*

are not only told by *Ignatius*, "That nothing which relates to the Church, must be done without the *Bishop's* Consent; but he affirms in particular, "That it is not lawful to baptize without it \*. In the next Age *Tertulian* expressly affirms, "That the Power of baptizing is primarily lodg'd in the chief Priest, or *Bishop*, and that the *Presbyters* and *Deacons* also may baptize, but not without the *Bishop's* Authority †." After him *St. Cyprian* makes *Baptism* an essential part of the *Episcopal Office*: "We, says he, meaning the *Bishops*, who give the first *Baptism* to Believers by our *Lord's* Permission ||." In another place he concludes, that the *Baptism* of *Hereticks* and *Schismatics*, is invalid, because it is administered without the *Bishop's* Authority, to whom, in the Person of *Peter*, and the *Apostles*, our *Lord* gave Power to remit Sins in *Baptism* \*. Whether his Conclusion, that the *Baptism* of *Hereticks* and *Schismatics* is invalid, be true, or otherwise, is not very material to our present Design: All we desire to prove from his way of Reasoning, is, That the supreme Power of *Baptism* is lodg'd in the *Bishop*: And this he builds upon,

\* *Epist. ad Smyrnaeos* cap. VIII. Μηδὲς χωρὶς τοῦ Ἐπισκόπου τι προκατέτω τῇ ἀνηκόντων εἰς Ἐκκλησίαν, Μοχ. Οὐκ ἔστιν ἐστὶν χωρὶς τοῦ ὁπισκόπου, ἔτε βαπτίζειν, &c. † *Lib. de Baptismo* cap. XVII. Dandi quidem (baptismum) habet jus summus sacerdos qui est Episcopus, dehinc Presbyteri, & Diaconi; non tamen sine Episcopi auctoritate. || *Prefat. ad Exhort. Martyr.* Nos tantum, qui Domino permittente primum baptismum credentibus damus. \* *Epist. LXXIII.* pag. 308.



Chapter as a Principle, which both the Church of  
 V. CHRIST, and the *Hereticks* agreed in. The  
 same is expressly asserted by *Fortunatus*, Bishop  
 of *Thuchaboris*, in his Suffrage at the Council  
 of *Carthage*, where St. *Cyprian* was President.  
 “ JESUS CHRIST, our Lord and God, says  
 “ he, the Son of GOD the Father and Crea-  
 “ tor, built his Church upon a Rock, and  
 “ not upon *Heresy*; and gave the Power  
 “ of Baptism to *Bishops*, and not to *Here-*  
 “ *ticks* †: ” And thence he concludes in the  
 same manner with St. *Cyprian*, that they who  
 are not within the Church, and consequent-  
 ly Act without the *Bishop*’s Authority, can’t  
 administer valid Baptism. *Firmilian*, another  
 eminent *Bishop* of the same Age, ascribes the  
 Power of Baptizing to the *Elders*, who have  
 the Power of Imposing Hands, and Ordain-  
 ing \*; that is, as will afterwards be shewn,  
 to the *Bishops*. And *Athanasius*, in the Pas-  
 sage cited in the last Chapter, appropriates the  
 Power of Baptism to the *Episcopal Office* in so  
 strict and unalienable a manner, that if *Bishops*  
 fail, this Power, and consequently the Church  
 itself, must fail with them. Even *Jerom*,  
 who can’t be suppos’d to have been partial  
 on the side of *Bishops*, affirms, “ That nei-

† *Concil. Carthag. Suffrag. 17. Inter opera Cypriani p. 161.*  
 Jesus Christus, Dominus & Deus noster, Dei Patris & crea-  
 toris filius, super petram ædificavit Ecclesiam suam, non su-  
 per hæresin: & potestatem baptizandi Episcopis dedit, non  
 hæreticis. \* *Inter opera Cypriani Epist. LXXV. pag. 322.*  
 Majores natu, qui & baptizandi, & manum imponendi, &  
 ordinandi possident potestatem.

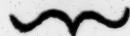
“ther *Presbyters* nor *Deacons* can lawfully Chapter  
 “*baptize* in ordinary cases, without the Bi- V.  
 “*shop’s* Commission for it †.”

HENCE it is manifest, that the Power of *Baptism* belongs chiefly and primarily to *Bishops*; that it belongs also to *Presbyters*, who are the *Bishops* Assistants in the Care and Government of the Church; and that it may lawfully be committed to *Deacons*; yet that neither *Deacons* nor *Presbyters* ought to *baptize* without the *Bishops* Allowance. It remains to be consider’d, Whether *Laymen* may *baptize*? Which must not be understood, as if it was enquir’d, Whether *Laymen* might lawfully *baptize* where *ordain’d Ministers* can be procur’d? For it has been already shewn, that *Baptism* is annex’d to the Cure of Souls, and consequently can *ordinarily* be administer’d by none, but the *Bishop*, and other *Ministers*, whom he appoints. But the Question is, Whether *Laymen* may *baptize* in cases of Necessity, where no *Minister* can be procur’d, and Men are in danger of dying unbaptiz’d? And if *Tertullian* may be credited, “*Laymen* have power to *baptize*, which yet for the sake of Order, they ought only to use in cases of Necessity \*.” Indeed, his Judgment ought less to be regarded, because he seems to

† *Adv. Luciferian.* cap. IV. Sine Episcopi jussione neque Presbyter, neque Diaconus jus habeant baptizandi. \* *Lib. de Baptismo* cap. XVII. Laicis etiam jus est (baptizandi) —Sufficiat in necessitatibus utaris, scubi aut loci, aut temporis, aut personæ conditio compellit.

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give *Laymen* an inherent power of *Baptism*, which naturally follows from that absurd Notion of his, which was examin'd in the last Chapter, That all *Christians* were originally *Priests*, and are only prohibited from exercising the *Sacerdotal Office* for the sake of *Order*: But it deserves to be observ'd, that in this passage concerning *Laymens baptizing* in cases of *Necessity*, he seems to describe the Practice of the Church, and not merely to speak his own Opinion: Otherwise, the reason he gives for *Laymen's baptizing*, *That one may give what he has receiv'd*; would equally conclude, that *Women* may *baptize*, having themselves receiv'd *Baptism*, as well as *Men*; and yet he makes it both impious and absurd to allow *Women* to *baptize* in any case. Whence it seems probable, that he conform'd his Assertion to the Practice of the Church in that Age, which permitted *Laymen* to *baptize* in cases of *Necessity*, but not *Women*. And there are many other Testimonies for *Laymens baptizing*: One remarkable Instance we find in the Church of *Rome*, where *Novatian*, being in danger of Death, was baptiz'd in his Bed by the *Exorcists*, who were an Order of *Ministers* below *Deacons*, and consequently had no greater share of *Spiritual Authority* than mere *Laymen*. Which *Baptism* was so fully approv'd of by the *Bishop* and Church of *Rome*, that *Novatian* was afterwards ordain'd *Presbyter*. Indeed, there was then a *Canon*, whereby *Men* who had been baptiz'd in their sick



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sick Beds, were deny'd Admissi<sup>o</sup>n into *Orders*; but this had no relation to the Persons by whom *Baptism* was administred on such Occasi<sup>o</sup>ns, but only to the Backwardness or Negligence of the Person, who defer'd his *Baptism* to the last Extremity \*. So that this *Baptism* of *Novatian* is a full Evidence of the Practice and Opinion of the Church in this Age. The same Practice was confirm'd in the Age next following by a Decree of the Council of *Eliberis* †, which does expressly authorize *Laymen* to baptize in cases of Necessity. The ancient Author of the Treatise, *That Baptism in the Name of CHRIST must not be repeated*, printed with *Cyprian's* Works, allows *Baptism* to be administred a *minore Clero* by the lower Clergy, (whereby the *Exorcists*, *Readers*, and others below the Order of *Deacons*, seem to be meant) in cases of Necessity. The Commentary ascrib'd to *St. Ambrose*, affirms in the place before cited, " That at the beginning *Laymen* were permitted to preach and baptize in order to increase the Number of *Christians*; but that in his time the *Deacons* were not allow'd to preach, nor the Clergy, (that is, those below the Dea-

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\* *Eusebius Eccles. Hist* lib. VI. cap. XLIII. † *Concil. Eliber. Can. XXXVIII.* Peregre navigantes, aut si Ecclesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate, ita ut, si supervixerit, ad Episcopum eum perducatur, ut per manus impositionem perfici possit.

(cons)

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“ *cons*) nor *Laymen* to baptize \*.” So that in this Author’s Opinion, it is evident the *Baptism* of *Laymen* was to be accounted valid, tho’ the Church in his time, which was in the decline of the Fourth Century, did not *ordinarily* allow them to baptize. St. *Augustin* affirms, “ That it is a very small Fault, or none at all, for *Laymen* to baptize in cases of urgent Necessity : And that *Baptism* administered by *Laymen*, when there is no Necessity is valid, and must not be repeated, tho’ it be unlawful for them, and an Usurpation of other Men’s Office, to administer it. †.” St. *Jerom* speaks of it as a thing certain, that *Laymen* may lawfully baptize, when there is urgent Necessity for it †. So that, it was the common Opinion, that *Laymen* may lawfully baptize in cases of extreme Danger : Neither can any instance be produc’d where this Practice was condemn’d by any Council, or so much as found fault with by any of the Primitive Fathers ; unless perhaps *Basil* about the end of the Fourth Century : Who says, that

\* S. *Ambrosius* in *Eph.* IV. Ut cresceret plebs, & multiplicaretur, omnibus inter initia concessum est, & evangelizare, & baptizare.— Nunc neque Diaconi in Populo prædicant, neque clerici vel laici baptizant. † S. *Augustinus* Contra *Parmenian.* lib. II. cap. XIII. Nulla enim cogente necessitate si fiat, alieni muneris usurpationem est : Si autem necessitas urgeat, aut nullum, aut veniale delictum est. Sed & si nulla necessitate usurpetur, & a quolibet cuilibet detur, quod datum fuerit, non potest dici non datum, quamvis recte dici possit illicitum datum. Illicitam ergo usurpationem corrigit remissio & poenitentis affectus.— non tamen pro non dato habebitur. † S. *Hieronymus* adv. *Luciferianos* cap. IV. Si tamen necessitas cogit, scimus licere etiam laicis : Ut enim quis accipit, ita etiam dare potest.

persons baptiz'd by *Hereticks* or *Schismatics*, ought, like those baptiz'd by *Laymen*, to be re-baptiz'd by the Church \*. But we may observe, that he speaks in general without expressly condemning the Baptism of *Laymen* in cases of Necessity ; and therefore may be understood to mean only those *Laymen*, who presum'd commonly and ordinarily to baptize. However, his Judgment is less to be regarded, because he there defends the Error of *Cyprian* and *Firmilian*, which had been long before condemn'd and exploded by the Church, and seems in some measure to build this Assertion upon it, viz. That Baptism administred by any *Heretick* or *Schismatick* is invalid, because it proceeds not from the Authority of the Church. But then there is not the least Ground in the Monuments of the Primitive Ages for Womens baptizing, which is now universally allow'd by the *Popish* Church : Even *Tertullian*, whose Opinion of the Christian Priesthood was more loose than others, has been shewn to disapprove it : The *Apostolical Constitutions* affirm, “ That for Women “ to baptize, is extremly dangerous ; that it is “ an hazardous thing, or rather wicked and “ impious.” And several Fathers declare against Women's having any Concernment in

\* *Epist. ad Amphilech.* Διδό, ὡς ὅτι λαϊκῶν βαπτίζοντες, πρὸς παρ' αὐτῶν ἐκέλευσαν ἐρχομένους ἐπὶ τῇ Ἐκκλησίᾳ πρὸς ἀληθινῇ βαπτίσματι πρὸς τῇ Ἐκκλησίᾳ ἀνακαθαίρεσθαι.



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the Publick Offices of Religion \*. Nevertheless it crept by degrees into the Church, and at length was expressly confirm'd by a Decree of Pope Urban the Second, in the latter end of the Eleventh Century.

4. ANOTHER Power, which our Lord has left to his Church, is that of consecrating the *Eucharist*, or Lord's Supper. The first *Eucharist* was consecrated by our Lord himself a little before his Passion. At the same time he gave his *Apostles* Commission to do as he had done: *Do this*, said he, *in remembrance of me* <sup>r</sup>. Yet this Office was not so strictly appropriated to the *Apostles*, but that it might lawfully be executed by the Ministers of the Second Order. Whence we find, that the *Eucharist* was consecrated in the Church of Corinth, when no Minister above the Order of *Prophets*, who were next below the *Apostles*, was there <sup>s</sup>.

IN the Primitive Church the *Bishop* consecrated, when he was present. Which appears from the before cited Passage of *Justin Martyr*, where he tells us, that Sermon being ended, the Elements of Bread and Wine mixt with Water, were brought to the *President* of the Brethren, who immediately pro-

\* *Apostolic. Constitut.* lib. III. cap. IX. Περὶ δὲ τῆ γυναικὸς καθίσταται, γνωρίζοντες ὑμῖν, ὅτι κινδυνὸς ἐστὶ μικρὸς ταῖς ταύταις ἐπιχειρήσαις διὰ τὴν συνελευσιν ἐπισημαίνοντες, ὅτι, μᾶλλον δὲ θάνατον καὶ ἀσθεῖας, &c. *Conf. Epiphanius heres.* XLIV. cap. IV. hær. LXXIX. cap. III. & VI. *Chrysostomus Homil. de Bernice, Prosdice, & Domnina. Concilium Carthag.* IV. Can. C.

<sup>r</sup> Luke xxii. 19. 1 Cor. xi. 23. <sup>s</sup> 1 Cor. xi. 23, &c. xiv. 29, 32.

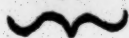
ceeded to consecrate them by Prayer and Chapter Thanksgiving \*. *Clemens* of *Rome*, in the Words hereafter cited †, speaks of this Office, as one part of the *Episcopal* or Pastoral Charge. In the *Bishop's* Absence, it was common for the *Presbyters* to consecrate: But they neither did this, nor any other act of their Office, without the *Bishop's* Direction or Allowance. Hence "Let that Eucharist, *says Ignatius*, be accounted firm and good, "which is consecrated by the *Bishop*, or one "whom he appoints ‡. And in another place, "Without the *Bishop*, *says he*, it is "neither lawful to baptize, nor to consecrate "the Feast of Love \*. And there is a large Discourse in *Cyprian*, where he compares the *Priests*, who perform the Offices of Religion, and particularly those of *Baptism* and the *Lord's Supper*, without their *Bishop's* Allowance, to *Corah* and his rebellious Associates, who conspir'd against *Aaron* the High-Priest †.

WHAT part the *Deacons* had in this Office, may be learn'd from the foremention'd Passage of *Justin Martyr*, where he tells us, that when the Bread and Wine had been consecrated by the *President*, it was customary for the *Deacons* to distribute them among the People who were present, and to

\* *Apol. I. cap. LXXVI. p. 125, & seq. cap. LXXXVII. p. 131. † Page 265. ‡ Epist. ad Smyrn. cap. VIII. Εκείνη ἑκαίσα εὐχαριστία ἡγείται, ἢ ἅπὸ τοῦ ἐπισκόπου ἴσα, ἢ ὅ ἂν αὐτὸς ἐπιτίθῃ. \*Ibid. Οὐκ ἐξὸν ἐστὶν χεῖρὶς τῷ ἐπισκόπῳ εἶτε κατατίθειν, εἶτε ἀγάπην ποιεῖν. † Epist. LXIX.*

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carry them to such as were absent \*. Which Office was not thought to imply any Power in the *Deacons* to consecrate this *Sacrament*; but they did it as the *Bishops* and the *Priests* Ministers, as we are expressly assur'd by the *Apostolical Constitutions* †. In some places the *Bishop*, or *Priest*, distributed the Bread, and the *Deacons* follow'd him with the Cup ‡; And in others even this was not allow'd them \*. In *Africa*, where *Tertullian* liv'd, the People receiv'd the Bread and Wine from the Hands of the *President* of the Assembly; that is the *Bishop*. Which, he says, was not commanded by our *Lord*, but only deriv'd from Tradition: And he affirms the same of their Custom of receiving this *Sacrament* in the Morning †. Some have cited this Pas-

\* *Justin. Apol. I. p. 127.* Εὐχαριστήσαντο ὃ τὸ πρὸς αὐτοῖς, καὶ ἐπευφημήσαντο πάντες τὸ λαὸν, οἱ καλέμμοι παρ' ἡμῖν διὰ κληρονομίαν διδόντες ἑκάστῳ τῶν παρόντων μέλαρα καὶ ὑπὸ τῷ εὐχαριστήσαντι ἄρτον καὶ οἶνον καὶ ὕδατος, καὶ τοῖς ἐκ παλαιῶν ἀποφύρουσιν. *Mox eadem fere repetit. p. 132.* † *Lib. VIII. cap. XXVIII.* Διάκονοι — ἐκαστὸν ἐκ τῶν πρεσβυτέρων τὸ ὅτι ἐπισκοπῇ πρὸς ἐκαστὸν λαὸν, ἢ πρὸς ἑκάστην ἐκκλησίαν, αὐτοὶ ἐπιδίδωσι τὸν λαόν, ἔχοντες ὡς ἱερεῖς, ἀλλ' ὡς διάκονοι καὶ τοῖς ἱερεῦσιν. *Conf. ibid. suū finem cap. XLVI.* ‡ *Ibid. cap. XIII.* \* *Hugo a S. Victore de Sacramentis cap. XXXVIII.* Horum (*Diaconorum*) officium est corpus & sanguinem Domini distribuere, licet non ubique hoc observeretur. † *Lib. de corona cap. III.* Eucharistiæ Sacramentum, & in tempore victus, & omnibus mandatum a Domino, etiam antelucanis cœtibus, nec de aliorum manu, quam præsentium sumimus. — Calicis aut panis etiam nostri aliquid in terram decuti anxie patimur. — Harum & aliarum ejusmodi disciplinarum si legem exoptules Scripturarum, nullam invenies: Traditio tibi prætenditur auctrix, consuetudo confirmatrix, & fides observatrix. Rationem traditioni & consuetudini, & fidei patrocinatorum, aut ipse perspicies, aut ab aliquo, qui perspexerit, discies.



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sage to shew, that *Tertullian* look'd on the *Priests* consecrating the *Eucharist* to be an *Innovation*, and contrary to our Lord's Institution. To which, it may be reply'd: 1. That supposing *Tertullian* was of this Opinion, it is plainly a Consequence of his mistaken Notion concerning the *Priesthood* of all *Christians*, which was refuted in the last Chapter. 2. That he does not affirm any thing to be an *Innovation*, or contrary to our Lord's Institution; but only that some Practices which he there mentions, were owing to Tradition, and not to any positive Precept of our Lord. Neither do's he disapprove of them, or desire they should be alter'd, as he must have done, if he had thought them contrary to CHRIST's institution; but he rather approves and commends them. 3. It does not appear, that what he says, has any relation to the *Consecration* of the Elements, but only to their *Distribution* by the *President*: Which, with the Celebration of the Lord's Supper in the Morning, he justly ascribes to Tradition, and not to the Institution of our Lord, who celebrated this *Sacrament* in the Evening, and did not distribute the Elements himself, but commanded his Apostles to take them: *Take this*, said he, *and divide it among your selves* <sup>c</sup>.

It will here be enquir'd, Why *Deacons*, who were allow'd to administer *Baptism*, ne-

<sup>c</sup> Luke xxii. 17.

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ver consecrated the *Lord's Supper*? To which this might be a sufficient Answer, That *Baptism* was always reckon'd one of the lowest Ministries, and therefore was usually committed by the *Apostles* to *Ministers* of the lower Orders, as was before observ'd: Or that *Baptism*, being the Rite of Admission into the Church, was thought more necessary than the *Lord's Supper*; which Reason is commonly assign'd by the ancient Fathers, for permitting *Laymen* to baptize, when any Person was in danger of leaving the World *unbaptiz'd*: But there is yet a farther Reason, why none but *Bishops* and *Presbyters* have ever consecrated the *Lord's Supper*; viz. Because the *Lord's Supper* was always believ'd to succeed in the place of *Sacrifices*: Consequently, as none beside the *High-Priest* and inferior *Priests*, were permitted to offer *Sacrifices* under the *Jewish Law*; so, the *Lord's Supper* was consecrated by none but *Bishops* and *Presbyters*, who alone are *Priests* in the *Christian* Sense of that Name. It is not my Design to explain the Nature and Ends of the *Lord's Supper*, any farther than these may lead us to the proper *Minister* of it, and therefore I shall only hint a few Things necessary to this purpose.

HERE then it may be remember'd, that in the ancient *Sacrifices*, both among the *Jews* and *Heathens*, one part of the Victim was offer'd upon the *Altar*, and another reserv'd to be eaten by those Persons, in whose Name the

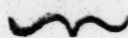
the Sacrifice was made: This was accounted a sort of partaking of GOD's Table, and was a federal Rite, whereby He own'd the Guests to be in his Favour and under his Protection, as they by offering Sacrifices acknowledg'd him to be their GOD. There are several Examples of this in *Homer*, one of which we find in the Second *Iliad*, where *Agamemnon*, the Captain-General of the *Grecian Army*, invites the rest of the Captains and Princes to partake of an Ox sacrific'd to *Jupiter* \*, and the same Custom is often describ'd in the *Roman Authors* †: But I shall rather consider the Practice of the Nations in *Canaan* and thereabouts, to which there are frequent Allusions in the Scripture. GOD gave the *Jews* this Precept to be observ'd, when they should come thither: *Ye shall destroy their Altars, and break their Images, and cut down their Groves; lest thou make a Covenant with the Inhabitants of the Land, and thou go a whoring after their Gods, and one call thee, and thou eat of his Sacrifice* ‡. And that which is here provided against, came to pass before the *Israelites* reach'd the promis'd Land: *Israel abode in Shittim, and the People began to commit Whoredom with the Daughters of Moab: And they call'd the People unto the Sacrifices of their Gods, and*

\* *Iliad*. C. V. 402—431. † *Plautus Pœnul. Act. III. Sc. III. v. 1. aliiq̃ complures. Conf. Archaeologia Græc. lib. II. cap. IV. sub fin.* ‡ *Exod. xxxiv. 13, 15.*



Chapter *the People did eat, and bow'd down to their Gods* <sup>u</sup>.

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We find the same Custom among those who worship'd the True GOD: *Jacob offer'd Sacrifice upon the Mount, and call'd his Brethren to eat Bread* <sup>w</sup>. And when Saul enquir'd for Samuel, he receiv'd this Answer: *Make haste now: For he came to Day to the City: For there is a Sacrifice of the People to Day in the High-place. As soon as ye come into the City, ye shall straitway find him, before he go up to the High-place to eat: For the People will not eat till he come; because he doth bless the Sacrifice, and afterwards they eat, that be bidden* <sup>x</sup>. In the *Christian Church* there is only one proper Sacrifice, which our Lord offer'd upon the Cross; and consequently *Christians* can't partake of any Sacrifice in a literal and strict Sense, without allowing *Transubstantiation*: Left therefore they should want the same Pledge to assure them of the Divine Favour, which the *Jews* enjoy'd, our Lord appointed the Elements of Bread and Wine to signify his Body and Blood offer'd in Sacrifice; whence they are expressly call'd his *Body and Blood*, it being common for *Representatives* to bear the Name of those Things, or Persons, which they represent: *And as they were eating, JESUS took Bread, and bless'd it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it: For this is my Blood of the New Testament,*

<sup>u</sup> Numb. XXV. 1, 2. <sup>w</sup> Gen. XXXI. 54. <sup>x</sup> 1 Sam. ix. 12, 13.  
which

*which is shed for many for the Remission of Sins* <sup>y</sup>. The Elements were not his real *Body and Blood*, nor understood to be so by the *Apostles*, or any Primitive Fathers; but they were made the *Symbols* of his *Body and Blood*, the partaking whereof is all one to the Receivers, and does as much assure them of the Favour of GOD, as if they should eat and drink the real *Body and Blood* of CHRIST offer'd upon the Cross. To this purpose is the following Discourse of St. Paul: *The cup of blessing, which we bless, is it not the Communion of the Blood of CHRIST? The Bread, which we break, is it not the Communion of the Body of CHRIST? For we being many, are one Bread, and one Body: For we all are partakers of that one Bread. Behold Israel after the Flesh; are not they, which eat of the Sacrifices, partakers of the Altar? What say I then, that the Idol is any thing, or that which is offer'd in Sacrifice to Idols is any thing? But I say, that the things, which the Gentiles Sacrifice, they Sacrifice to Devils, and not to GOD: And I would not that ye should have fellowship with Devils: Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the LORD'S Table, and the Table of Devils* <sup>z</sup>. Where it may be observ'd: 1. That eating the Lord's Supper is the same Rite in the *Christian Church*, with eating the Things offer'd in Sacrifice among the *Jews and Heathens*. 2. That it is an Act of *Communion or Fellowship* with GOD, at whose Table we are said to be

<sup>y</sup> *Matth. xxvi. 26, 27, 28.* <sup>z</sup> *1 Cor. X. 16—21.*

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Entertain'd ; and therefore it is declar'd to be inconsistent with the *eating* the *Gentile* Sacrifices, which is an Act of *Communion* with *Devils*, to whom those Sacrifices are offer'd.

3. That it is an Act of Communion between *Christians*, who eat at the same Table, and by that Means are own'd to be Members of the same *Evangelical* Covenant under *Christ*. Whence the *Apostle* declares in another place, that the *Jews*, who are not within the *Christian* Covenant, and consequently not in *Communion* with *CHRIST* and his Church, have no right to partake of the *Christian* Altar : *We have an Altar*, says he, *whereof they have no right to partake, who serve the Tabernacle* <sup>a</sup>. Hence it is manifest, that to eat the *Lord's Supper*, is to partake of the Sacrifice of *CHRIST*, which is there commemorated and *represented*. For which Reason the most primitive Fathers speak of eating at the *Christian Altar* : *He that is not within the Altar*, says *Ignatius* in the passage, which was cited in the last Chapter, *is depriv'd of the Bread of GOD* : Where by the *Bread of GOD*, he means the *Sacrament*, which *GOD* imparts to *Christians* from his own *Table*, which this Father calls the *Altar*. And the *Lord's Supper* is call'd an *Oblation*, a *Sacrifice*, and a *Gift*. Thus in *Clemens of Rome* : “ It is no small Crime, if we depose those “ from their *Episcopal* Office, who have un-

<sup>a</sup> *Heb.* xiii. 13.

“ blameably





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 “ For G O D accepts Sacrifices from no Man  
 “ but his own *Priests*. And therefore He  
 “ foretells, That all those shall be acceptable  
 “ to him, who shall offer in this (J E S U S’s)  
 “ Name the Sacrifices which J E S U S C H R I S T  
 “ directed to be made, namely, those which  
 “ are made by the *Christians* in all Places in  
 “ the *Eucharist* of Bread and Wine †.” *Irena-*  
*us* calls the Eucharist, “ The *Oblation* of the  
 “ Church, which our Lord directed us to  
 “ offer thro’ the whole World, which, *he says*,  
 “ is accounted by G O D a pure Sacrifice, and  
 “ it is acceptable to him ||.” In another  
 place where he speaks of our Lord’s Instituting  
 the *Eucharist*, he has these Words: “ He  
 “ taught the new *Oblation* of the *New Testa-*  
 “ *ment*, which the Church has receiv’d from  
 “ the *Apostles*, and offers thro’ the whole  
 “ World \*.” And in the Fathers of the next  
 Age, to consecrate the *Lords Supper* is so con-  
 stantly call’d προσφέρειν in Greek, and Offerre in

† Pag. 344. Αρχιεπισκοπὸν τὸ ἀληθινὸν γίνεσθαι ἐσμὸν τοῦ Θεοῦ,  
 ὡς καὶ αὐτὸς ὁ Θεὸς μαρτυρεῖ, εἰπὼν ὅτι ἐν παντί πᾶσι ἐν τοῖς  
 ἔθνεσιν θυσίας εὐαρέσκει αὐτῷ καὶ καθαρὰς προσφέρειν. καὶ  
 δέχεσθαι τὰς παρ’ ἐθνῶν θυσίας ὁ Θεός, καὶ μὴ διὰ τῶν ἱερέων  
 αὐτῶν πάντας ἐν, οἱ δὲ ὀνόματι τοῦ Ἰησοῦ θυσίας αἷς παρέδωκεν.  
 Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τῶν ἐν τῇ εὐχαριστίᾳ τῶ πᾶσι  
 τὰς ἐν παντί πᾶσι γινομένης ὑπὸ τῶν Χριστιανῶν παραλαβὴν ὁ  
 Θεός, μαρτυρεῖ εὐαρέσκει ὑπάρχειν αὐτῷ. || *Irenaeus lib. IV.*  
*cap. XXXIV.* Igitur Ecclesiae oblatio. quam Dominus do-  
 cuit offerri in universo mundo, purum Sacrificium reputa-  
 tum est apud Deum, & acceptum est ei. \* *Lib. IV. cap.*  
*XXXII.* Novi Testame ti novam docuit oblationem, quam  
 Ecclesia ab Apostolis accipiens, in universo mundo offert  
 Deo.

Latin,

*Latin*, that is, to *offer* it, that it is needless to cite any Testimonies from them. So that it is plain both from the Design and Nature of the *Lord's Supper*, and from the concurrent Testimony of the most primitive Fathers, who convers'd with the *Apostles*, or their Disciples, that it was reckon'd throughout the whole World to be a commemorative Sacrifice, or the Memorial of our *Lord* offer'd upon the Cross, which being first dedicated to GOD by *Prayer* and *Thanksgiving*, and afterwards eaten by the *Faithful*, was to all intents the same to them, as if they had really eaten the *natural* Body and Blood of CHRIST, which are thereby represented. The consequence whereof, as explain'd by the constant Practice of the Church in all Ages, is, That they who Consecrate this Sacrament, must be *Priests* in the *Christian* sense of this Name, as was before observ'd. But it is not to be wonder'd, that those of the *Reform'd* Religion have either wholly abstain'd from the Names of *Sacrifice* or *Oblation*, or mention them with Caution and Reserve in explaining this *Sacrament*, which were us'd by the primitive Fathers in a very true and pious sense, since they have been so grossly abus'd by the *Papists* in their Doctrine of the *Mass*, which depends upon their other absurd Doctrine of *Transubstantiation*, which is the daily occasion of many superstitious and idolatrous Practices, and has for several Ages given infinite Scandal both to the *Jews* and *Gentiles*, and to the Church of GOD.



Chapter 5. ANOTHER Power, which belongs to the  
 V. Church, is, that of imposing Hands on Per-  
 sons baptiz'd, commonly call'd *Confirmation*.  
 The Account, which the Scriptures give us  
 of the Exercise of this Power, is this: When  
*Philip the Deacon and Evangelist* had convert-  
 ed and baptiz'd the *Samaritans, the Apostles,*  
*which were at Jerusalem, sent unto them Peter*  
*and John, who having pray'd, and laid their*  
*Hands on them, they receiv'd the Holy Ghost, who*  
*before was fallen upon none of them, only they were*  
*baptiz'd in the Name of the Lord JESUS<sup>c</sup>.* When  
 the Twelve Disciples at *Ephesus* had been bap-  
 tiz'd by *Timothy*, or some other of *St. Paul's*  
*Affistants*, as was observ'd in one of the for-  
 mer Chapters \*, *Paul laid his Hands on them,*  
*and the Holy Ghost came upon them<sup>d</sup>.* From  
 which Passages these two Things appear:  
 1. That the end and design of this Office, was  
 to confer the Gifts of the *Holy Ghost* upon Per-  
 sons lately Baptiz'd. 2. That it was so strict-  
 ly appropriated to the *Apostles*, that it could  
 not ordinarily be perform'd even by inspir'd  
 Men and workers of Miracles, who were of  
 an inferior Order. There is only one Obje-  
 ction from the Scriptures against this Obser-  
 vation, namely, that *Ananias*, who certainly  
 was not an *Apostle*, impos'd Hands on *St. Paul*.  
 To which it is answer'd, That this was done  
 by the special Command of CHRIST, and  
 therefore must not be made a Precedent for

<sup>c</sup> Acts viii. 14—17. \* Chap. iii. <sup>d</sup> Acts xix. 6.

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others to usurp this Office, who have no such *Commission*. Which appears from the express Words of Scripture: *Ananias went his way, and entred into the House, and putting his Hands on him, said, Brother Saul, the Lord, even JESUS, that appear'd unto thee in the way thou camest, hath sent me, that thou mightest receive thy sight, and be fill'd with the Holy Ghost* <sup>e</sup>.

IF we descend to the Records of the Primitive Church, we shall find this Office still reserv'd to the chief *Pastors* of every Church. We are told by *Clemens of Alexandria*, that a certain *Bishop of Asia*, having first baptiz'd a young Man, whom *St. John the Apostle* had committed to his care, *seal'd him with the Lord's Seal as a perfect Guard* \*: Which was the common way of expressing *Confirmation* in the primitive Church, and seems deriv'd from the Scriptures, which speak of *Christians* being *seal'd by the Holy Spirit*, and *seal'd by God giving the earnest of the Spirit* <sup>f</sup>. *Cornelius, Bishop of Rome*, in his *Epistle to Fabius, Bishop of Antioch*, gives him this Account of *Novatian*: That he had been baptiz'd in his Bed, when he was in extreme danger of Death; “ And “ having recover'd from his Distemper, he “ did not receive the other things, which the “ Rule of the Church oblig'd him to receive, “ nor was *seal'd* by the *Bishop*: And having

<sup>e</sup> *Acts ix. 17.* \* *Libro Quis Dives Salvetur?* pag. 113. Edit. Oxon. *Eusebii Eccles. Hist. lib. III. cap. XXIII.* Τέλειον αὐτῷ θυλακίον ἐπέθηκεν ἡ σφραγίδα κυρίου. <sup>f</sup> 2 Cor. i. 22. *Eph. i. 13. iv. 30.*

“ not

Chapter V. “ not obtain’d this, how, *says he*, could he receive the *Holy Spirit* \*? And we have a full and distinct Account of the Practice and sense of the primitive Church in this matter, from *Cyprian*, who writes thus to *Jubaianus*: “ They who believ’d in *Samaria*, were baptiz’d by *Philip* the *Deacon*, who was sent “ by the *Apostles*, and therefore having “ receiv’d lawful Baptism, were not re-baptiz’d, but only that which was wanting “ to them, was supply’d by *Peter* and *John*, “ who conferr’d on them the *Holy Ghost* “ by Prayer and Imposition of Hands. The “ same is now practis’d with us: They “ who have been Baptiz’d in the Church, “ are brought to the *Presidents* of the Church, “ that by *our* Prayer and Imposition of Hands, “ they may receive the *Holy Ghost*, and be “ consummated with the *Lord’s* Seal †. Many other Examples of the practice of the primitive Ages in this particular, might easily

\* *Eusebius Eccles. Hist. lib. V. cap. XLIII.* Οὐ μὴν ἐδὲ τῶν λοιπῶν ἔτυχε, διαφυγῶν τὴν νόσον, ὣν χρὴ μετὰ λαμβάνειν καὶ τὴν ἐκκλησίας κανόνα, τῷ τε σφραγιδῆναι ὑπὸ τοῦ ἐπισκόπου. τέτε δὲ μὴ τυχῶν, ὥς αὖ τῷ ἁγίῳ πνεύματι ἐτυχε; † *Epist. LXXIII.* Illi enim, qui in *Samaria* crediderant,— a *Philip-po* Diacono quem iidem *Apostoli* miserant, Baptizati erant. Et iccirco, quia legitimum & Ecclesiasticum baptismum consecuti fuerant, baptizari eos ultra non oportebat: Sed tantummodo quod deerat, id a *Petro* & *Joanne* factum est, ut oratione pro eis habita, & manu imposita, invocaretur, & infunderetur super eos *Spiritus Sanctus*. Quod nunc quoque apud nos geritur, & qui in Ecclesia baptizantur, propositis Ecclesiae offerantur, & per nostram orationem ac manus impositionem *Spiritum Sanctum* consequantur, & signaculo Domini consummentur.



be produc'd. Even St. *Jerome* † affirms, "That they, who are baptiz'd in the Church can't receive the *Holy Ghost* but by the Imposition of the *Bishop's* Hands. And he says, That they who liv'd in Villages so remote from the *Episcopal* Seat, that they could not be brought to the *Bishop*, were not confirm'd at all. Neither can there be shewn any one Instance in any Author, who liv'd within the three *first* Centuries, where mere *Presbyters* exercis'd this *Power* in any Case whatever. So that I hope it fully appears: 1. That *Confirmation* was continu'd in the Church for the same end it had been Instituted, namely to confer the *Holy Spirit*. 2. That it was generally Administred by the *Bishops*. 3. That they deriv'd it from the Practice of the *Apostles*.

SOME have objected against the present use of this *Office*, that it was instituted merely for the conveyance of the *extraordinary* Gifts of the *Spirit*, which having ceas'd many Ages since, this *Office* ought consequently to have expir'd with them. To which it is answer'd: 1. That the primitive Church, which may reasonably be suppos'd to have best understood the design of this and other Institutions of CHRIST and his *Apostles*, universally kept up this *Office*, after miraculous Gifts had generally ceas'd, which is an Argument, that they thought it design'd for other ends, besides the conveyance of such Gifts.

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† *Adv. Luciferian.* cap. IV.

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2. That the Scriptures describe it not as a temporary Institution, but one which is *fundamental to Christianity*, and consequently lasting and perpetual. Thus, in the Epistle to the *Hebrews*, it is call'd a *Principle and Foundation*, and join'd with some of the most essential Duties and Articles of the *Christian Religion*: *Leaving the Principles of the Doctrine of CHRIST, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards GOD, of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment*. Where *laying on of Hands* being plac'd immediately after *Baptism*, can fairly be understood of no imposition of Hands, but that in *Confirmation* which constantly follow'd *Baptism*; either at the same time, which seems to have happen'd to the foremention'd *Twelve Ephesians*, and generally to others, at whose *Baptism* any *Apostle* or *Bishop* was present: Or as soon after, as it could conveniently be administred, which happen'd to the *Samaritans* baptiz'd by *Philip*, and others who were Baptiz'd, where no *Apostle* or *Bishop* was present. Such as these were afterwards brought to the *Bishop* to be confirm'd. Some would elude this Text of Scripture by explaining *Baptisms*, which is here spoken in the plural, of the *Jewish Baptisms*, or Washings, and not of the *Christian*

<sup>s</sup> Heb. vi. 1, 2.

*Baptism*, which they affirm to be always us'd in the singular. But on the contrary, it is evident the *Apostle* speaks of the *Principles* and *Foundations* of *Christianity*, which the *Doctrine* of *Jewish Washings* can't in any Sense be, and therefore if he means any thing more by *Baptisms* in the plural, than the Baptism of *Christians*, which may justly be spoken of in that number, when apply'd to many Persons, he must be understood of the *Baptisms* of *John* the *Baptist* and our LORD, which are both in some sense *Principles* of *Christianity*; because it was necessary by Divine Appointment, that *John's* Baptism should precede the Baptism of CHRIST. And then *laying on of Hands* does naturally follow these two *Baptisms*, as we find in the Case of the *Twelve Men* at *Ephesus*, who were first Baptiz'd with *John's* Baptism, before they had heard of CHRIST; afterwards upon St. *Paul's* preaching to them, they were Baptiz'd in the Name of CHRIST; which being done, they receiv'd the *Holy Ghost* by the imposition of St. *Paul's* Hands <sup>a</sup>. 3. To answer directly to this Objection against the present use of *Confirmation*, it is not true, which is there affirm'd, That this Office was merely design'd for the conveyance of miraculous Gifts. It can't be prov'd, that all, who receiv'd imposition of Hands in the *Apostolick* Age, were presently endu'd with miraculous Gifts. It

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<sup>a</sup> *Acts* xix. 1—6.



Chapter V. is more probable, that some of the Converts to *Christianity* never obtain'd this favour; and in these either the imposition of the *Apostles* Hands had some other effect, or else it was wholly vain and useless. Or should it be granted, that the imposition of the *Apostles* Hands always conferr'd miraculous Gifts, we can't hence conclude, that it conferr'd none of those standing and *ordinary Graces* of the *Spirit*, which will be necessary to every *Christian* as long as the World lasts. One of these is *Fortitude*, which the Scripture speaks of, as a consequence of Men's receiving the *Spirit*. Thus it is said of the *Apostles* and others: *They were all fill'd with the Holy Ghost, and they spake the Word of GOD with boldness*<sup>h</sup>: Where *boldness* to preach *GOD's Word*, is made an effect of the *Holy Ghost's* descent upon them. And several other spiritual *Graces* are describ'd as the effects of the imposition of St. Paul's Hands on *Timothy*: *Stir up the Gift of GOD which is in thee, by the putting on of my Hands. For GOD hath not given us the Spirit of Fear; but of Power, and of Love, and of a sound Mind*<sup>i</sup>. Where the *Spirit of Power, of Love, and of a sound Mind*, which are *Graces* undoubtedly necessary in all Ages, as well as when the Gospel was first preach'd, are said to be given by *GOD*, and this *Gift of GOD* was convey'd by the *imposition* of the *Apostles* Hands. So that the *ordinary Graces* of the *Holy Ghost* were conferr'd by imposition of Hands, and conse-

<sup>h</sup> Acts iv. 31. <sup>i</sup> 2 Tim. i. 6, 7.

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quently the design of this Institution was lasting and perpetual. Neither is it material, whether the imposition of Hands in this Passage to *Timothy*, was for his *Ordination* or *Confirmation*, since the same Objection will hold with equal Force against them both; and may also be levell'd at all other Acts of the *Apostles*: For their Prayers, their Preaching, their Spiritual Censures, were often accompanied with miraculous Effects: And we may as well conclude, that there must be no Prayers, no Preaching, no censuring Offenders, and no Ordination of Ministers, because no miraculous Effects are now annex'd to these Offices, as that there must be no *Confirmation* of baptiz'd Persons. The same Answer is given by *St. Augustine* to this Objection, which it seems was urg'd by some of his Age: "At the first, says he, the *Holy Ghost* fell on those who believ'd, and they spake with Tongues which they had not learnt, as the Spirit gave them utterance. Which Signs were proper at that time. But when we now lay Hands on baptiz'd Persons, is it expected they should speak with Tongues? Or when we laid our Hands on those Infants, did you all expect to hear them presently speak with Tongues? And when you saw they did not speak with Tongues, was any of you of so perverse a Heart, as to say, *These have not receiv'd the Holy Ghost*; for if they had receiv'd him, they would speak with Tongues, as when the Gospel was first preach'd? Well, but it will be

T 2

said,

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“ said, If there are no Miracles to attest the  
 “ presence of the *Holy Ghost*, how can any  
 “ Man be assur’d, that he has receiv’d him?  
 “ Let him ask his own Heart : If he loves his  
 “ Brother, the *Spirit* of *G O D* abideth in  
 “ him †. In another place he speaks thus:  
 “ In our times the collation of the *Holy Ghost*  
 “ is not attested by temporal and sensible Mi-  
 “ racles, as it was formerly to recommend the  
 “ New Faith, and to enlarge the new plant-  
 “ ed Church. For who now expects, that  
 “ they, on whom Hands are impos’d, should  
 “ straightway begin to speak with Tongues?  
 “ But the Divine Love is secretly and invi-  
 “ sibly inspir’d into their Hearts, by the band  
 “ of Peace ; so that they may say : *The Love*  
 “ *of G O D is shed abroad in our Hearts, thro’*  
 “ *the Holy Spirit which is given to us* <sup>k</sup>. There  
 “ are many Operations of the *Holy Spirit*,  
 “ which the same *Apostle* having reckon’d up  
 “ so far as was sufficient to his purpose, con-  
 “ cludes thus : *All these worketh one and the self*

† *S. Augustinus Tractat. VI. in Epist. Joan. post med.* Primis temporibus cadebat super credentes Spiritus Sanctus, & loquebantur linguis, quas non didicerant, quomodo Spiritus dabat eis pronunciare. Signa erant tempori opportuna ---- Numquid modo quibus imponitur manus, ut accipiant Spiritum Sanctum, hoc expectatur, ut linguis loquantur? Aut quando imposuimus manum istis infantibus, attendit unusquisque vestrum, utrum linguis loquerentur? Et cum videret eos linguis non loqui, ita perverso corde aliquis vestrum fuit, ut diceret: Non acceperunt isti Spiritum Sanctum, nam si acceperunt, linguis loquerentur, ut tunc factum est? Si ergo per hæc miracula non fiat modo testimonium præsentis Spiritus Sancti, unde fit, unde cognoscit quisque accepisse se Spiritum Sanctum? Interroget cor suum: Si diligit fratrem, manet Spiritus Dei in illo. <sup>k</sup> *Rom.*  
 v. 5.

“ *same*



“*same Spirit, dividing to every Man severally* Chapter  
“*as he will*”<sup>1</sup> \*.

6. ANOTHER Power which belongs to the Church, is that of *Ordaining* of *Ministers*. It has already been shewn, that there must always be *Ministers* of different *Orders* in the Church; and that no Man can *ordinarily* exercise any *Ecclesiastical Office*, or *Function*, who is not lawfully call'd to it. It now remains to be enquir'd, from whom this *Call*, or *Commission*, must be expected?

AND the original of this *Commission* is deriv'd from God the *Father*, by whom our *Lord* was sent into the World to mediate between GOD and Man, as himself often witnesseth: *As thou hast sent me into the World*, saith he to the Father, *even so have I also sent them into the World.* <sup>m</sup> And to his *Apostles*: *As my Father sent me, even so send I you* <sup>n</sup>. So that the whole Power of erecting the *Christian Church* and of Governing it since it was erected, is deriv'd from the *Father*.

<sup>1</sup> I Cor. xii. 11. \* *Idem. de Baptismo contra Donat.* lib. III. cap. XVI. Neque enim temporalibus, & sensibilibus miraculis attestantibus per manus impositionem modo datur Spiritus Sanctus, sicut antea dabatur ad commendationem rudis fidei, & Ecclesiæ primordia dilatanda. Quis enim nunc hoc expectat, ut ij quibus manus ad accipiendum Spiritum Sanctum imponitur, repente incipiant linguis loqui? Sed invisibiliter & latenter intelligitur per vinculum pacis eorum cordibus divina charitas inspirari, ut possint dicere: *Quoniam charitas Dei diffusa est in cordibus nostris per Spiritum, qui datus est nobis.* Multæ autem operationes sunt Spiritus Sancti, quas idem Apostolus cùm quodam loco, quantum sufficere arbitratus est, commemorasset, ita conclusit: *Omnia autem hæc operatur unusque idem Spiritus, dividens singulis prout vult.* <sup>m</sup> John xvii. 18.

<sup>n</sup> John xx. 21.

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BUT then the Person, by whom this Power is immediately conferr'd, is the *Holy Spirit*. He it was, by whose *Anointing* our Lord was invested with his Mediatorial Office : Whence He is said to have *preach'd* by the *Spirit* °, *thro' the Holy Spirit He gave Commandments to the Apostles, whom he had chosen* <sup>p</sup> : By the *Spirit* of GOD He *cast out Devils*, and wrought other Miracles <sup>q</sup> : *Thro' the Eternal Spirit He offer'd himself to GOD* <sup>r</sup> : And by the same *Spirit* He was conceiv'd in the *Virgin's Womb*, and rais'd from the Dead <sup>s</sup>. So that tho' CHRIST, as GOD, has the same Nature with the *Father* and the *Holy Spirit*, yet as Man and Mediator of the *New Covenant*, He receives his Office and Power from the *Holy Spirit's* Operation and Influence. And the Authority, and special Grace, whereby the *Apostles* and all Church-Officers execute their respective Functions, are in the same manner ascrib'd to the *Spirit*. This was express'd in the very form of the *Apostles* Ordination, *Receive ye the Holy Ghost : Whose soever Sins ye remit, they are remitted ; and whose soever Sins ye retain, they are retain'd* <sup>t</sup>. Where the Authority to remit and retain Sins, is made a consequence of their receiving the *Holy Ghost*. To which St. Paul seems to allude, when he directs the *Corinthians* to excommunicate the incestuous Person, *In the Name of the LORD and*

° Luke iv. 18. 1 Pet. iii. 19. <sup>p</sup> Acts i. 2. <sup>q</sup> Mattb. xii. 28.  
<sup>r</sup> Heb. ix. 14. <sup>s</sup> Luke i. 35. Rom. i. 4. <sup>t</sup> John xx. 22, 23.

my (St. Paul's) *Spirit* <sup>u</sup>. That is, by CHRIST'S Authority, committed thro' the *Spirit* to me his *Apostle*. The same *Apostle* exhorts the *Elders* of *Ephesus* to *take heed unto the Flock, over which, saith he, the Holy Ghost hath made you Overseers* <sup>w</sup>. In his second Epistle to *Timothy* he affirms that the *Graces*, which were given to *Timothy* and himself, when they were made *Officers* of the Church, were *Gifts* of the *Spirit* <sup>x</sup>. And in other places he ascribes to the same *Spirit*, both the *Offices* of the *Apostles* and other *Ministers*, and their Abilities to discharge those *Offices* <sup>y</sup>. So that all Ecclesiastical Authority, and the *Graces* whereby Men are enabled to exercise this Authority to the Benefit of the Church, are the *Gifts* of the *Holy Spirit*. But then it remains to be enquir'd, by whose *Ministry* the *Spirit* is conferr'd for this end? Or, in other terms, What Persons God has intrusted with Authority to *ordain* Ministers in the Church?

AND if we may be allow'd to reason from the Constitution and universal Practice of Civil Societies, we must conclude, that the Power of *ordaining* Ministers belongs to the *Bishops*, who are the chief Governors of the Church; because the Power of constituting subordinate Magistrates, belongs to the supreme Governors of all Civil Societies. And it is against Reason, that they who exercise

<sup>u</sup> 1 Cor. v. 4. <sup>w</sup> Acts xx. 28. <sup>x</sup> 2 Tim. i. 5, 6. <sup>y</sup> 1 Cor. xii. 1—31. Eph. iv. 7, 8, 11.



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any Authority, whether in the Church, or in the State, should derive their Authority from any but those, in whom the supreme Authority is lodg'd.

Accordingly, we find in the Gospels, that whilst our *Lord* liv'd on Earth, He reserv'd the Power of *ordaining* Ministers to himself. He gave the *Apostles*, and the *Seventy* Disciples a *Commission* to Preach, but never allow'd them to communicate that *Commission* to any other. This was his own Prerogative, which He would not impart to others, whilst He visibly Govern'd the Church in Person.

AFTERWARDS, when the *Apostles* were the chief visible Governors of the Church, they *ordain'd* Ministers. All the *Apostles* together *ordain'd* the seven *Deacons* in the Church of *Jerusalem*: These Men were chosen by the People according to the *Apostles* particular Direction, but they were invested in their *Office*, by Prayer and Imposition of the *Apostles* Hands<sup>2</sup>. It was not our *Lord's* Intention, that the *Apostles* should always live together at *Jerusalem*, and govern the Church by the joynt Authority of their whole College; but that they should exercise their *Apostolical* Authority in several Districts; and therefore any one or more of them had the same Authority to *ordain* Ministers, when they were separated, which altogether exercis'd at *Jerusalem*: *Paul* and *Barnabas* *ordain'd* Elders in

<sup>2</sup> *Acts* vi. 3—16.

every Church, which they visited <sup>a</sup>. *Clemens* Chapter  
of *Rome*, their Disciple, tells us, " That the V.  
" *Apostles* preaching thro' Countries and Ci-  
" ties, constituted their *First-fruits*, (*that is*,  
" *the first of their Disciples in any place*,) when  
" they had prov'd them by the Spirit, to be  
" *Bishops* and *Deacons* of those who should  
" believe \*." In *Antioch*, *Evodius* was or-  
dain'd *Bishop* by *St. Paul*, and upon his death  
*Ignatius* was ordain'd to the same Office by  
*St. Peter* : *Linus* was ordain'd first *Bishop* of  
*Rome* by *St. Peter* and *St. Paul* together : *Polycarp*  
was constituted *Bishop* of *Smyrna* by *St.*  
*John*, by whom several other *Asian Bishops*  
were ordain'd : *Timothy* was made *Bishop* of  
*Ephesus*, and *Titus* of *Crete* by *St. Paul* : And,  
in short, the Succession of *Bishops* in most o-  
ther eminent Churches, if driven up to the  
original, in *Apostolos stabit auctores*, will be  
found to have been begun by the *Apostles*, as  
appears from the Testimonies which were  
cited in the last Chapter.

IN the same Age this Authority was ex-  
ercis'd by others, whom the *Apostles* had or-  
dain'd to be chief Governors of Churches. It  
was shewn in the last Chapter, that *Timothy*  
and *Titus* ordain'd Ministers in their respective  
Dioces of *Ephesus* and *Crete* ; and it is not  
doubted, but that *St. Mark* did so at *Alexan-*

<sup>a</sup> *Acts* xiv. 23. \* *Epist. I. ad Corinth. cap. XLII.* Καὶ αὖ  
πόλεις ἐν αὐτῇ χώρῃ κηρύσσοντες, καθίστανον τὰς ἀπαρχὰς αὐτῶν,  
δοκιμάσαντες τὰ πνεύματα, εἰς ἐπισκόπους καὶ διακόνους τῶν  
μελλόντων πιστεῖν.

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*dria*, and others in other Churches. In the next Ages *Ordinations* were constantly made by *Bishops*. When *Narcissus Bishop* of *Jerusalem* withdrew himself, the neighbouring *Bishops* came together and ordain'd *Dius* to succeed him \*. In the *Apostolical* Canons, the first of which are Transcripts of the ancient Practice of the Church, we find it decreed, " That a *Bishop* shall be ordain'd by two or three *Bishops*; *Presbyters* and *Deacons*, and the rest of the *Clergy*, by one *Bishop* †." In *Cyprian's* Writings there are many Proofs that the Power of *Ordination* was reserv'd to the *Bishop*. In an Epistle which he wrote to *Caldonius* and *Herculanus*, two *Bishops* of some of the Neighbouring Cities, and to *Rogatianus* and *Numidicus* two of his own *Presbyters*, in the time of his Banishment from *Carthage*, he says " That he had made them his Vicegerents to enquire into the Ages, Conditions, and Merits of the Brethren, that I, says he, whose proper Business it is, may be well inform'd about them, and promote none to *Ecclesiastical* Offices, but those who are worthy, and humble, and meek ||."

\* *Eusebius Eccles. Hist. lib. VI. cap. X.*

† *Apostol. Can. I. Επισκοπῶν ὑπὸ ἐπισκόπων χειροτονείτω δύο ἢ τριῶν πρεσβύτερων ὑπὸ ἐνὸς ἐπισκόπου, καὶ διάκων, καὶ οἱ λοιποὶ κληρικοί.*

|| *Epist. XLI. pag. 226. Cumque ego vos pro me vicarios miserim, ut—ætatis eorum (fratrum nostrorum) & conditiones, & merita discerneretis, ut jam nunc ego cui cura incumbit, omnes optime nossem & dignos quoque & humiles & mites ad Ecclesiasticæ administrationis officia promoverem.*



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In an Epistle to *Stephen, Bishop of Rome*, wherein he and other *African Bishops* acquaint him with the Determination, which they had made concerning *Presbyters* and *Deacons*, who return'd from a State of *Schism* to the Communion of the Church, they have these Words:

“ We tell you farther, *Dear Brother*, by common Consent and Authority, That if any *Presbyters* or *Deacons*, who either have been ordain'd before in the *Catholick Church*, and afterward turn'd Traytors and Rebels against the Church; or have been promoted by a profane *Ordination*, in a state of *Herefy*, by false *Bishops* and *Anti-christs*, contrary to our *Lord's* Institution; That such, if they return to the Church, shall only be admitted to *Lay Communion* \*.” From which Passage it appears, that even among *Hereticks* the Power of *Ordination* was reserv'd to the *Bishops*. In the next Age the same Practice was constantly believ'd to have been deriv'd from the *Apostles*. It was shewn in the last Chapter from a Passage of *St Chrysostom*, that he believ'd the first *Bishops* to have been ordain'd by the *Apostles*, as the *Apostles*

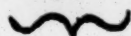
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\* *Cyprian. Epist. LXXII.* Addimus plane, & adjungimus, frater carissime, consensu & auctoritate communi, ut etiam si qui Presbyteri aut Diaconi, qui vel in Ecclesia catholica prius ordinati fuerunt, & postmodum perfidi ac rebelles contra Ecclesiam steterint, vel apud hæreticos à pseudopiscopis & antichristis contra Christi dispositionem profana ordinatione promoti sint, — eos quoque hac conditione suscipi cum revertuntur, ut communicent laici.

were

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were by our *Lord*, and that the characteristical Mark, whereby their *Order* is distinguish'd from that of *Presbyters*, is the *Power of Ordination*: Consequently this Prerogative was reserv'd to them by those Persons, who introduc'd the Distinction of the two *Orders* of *Bishops* and *Presbyters* into the Church, that is, by our *Lord* and his *Apostles*. For since the Distinction of *Bishops* and *Presbyters* has been prov'd to have been of Divine Appointment; it necessarily follows, That the Power of *Ordination*, which is the chief Mark of this Distinction, was reserv'd to the *Bishops* by the same Appointment. Whence *Aerius* was reckon'd among the *Hereticks* of this Age, chiefly because he gave *Presbyters* Power to *ordain*, and consequently made them equal to *Bishops*: which *Epiphanius* imputes to his Ignorance of the Scriptures, and proves hence, as from an undoubted Principle, that *Bishops* and *Presbyters* were not of the same *Order*, because *Presbyters* had not Power to *ordain*. “How is it possible, says he, that this should be, (namely that *Presbyters* are equal to *Bishops*) since the *Order* of *Bishops* begets Fathers for the Church, whereas the *Order* of *Presbyters* has no Power to beget *Fathers*, or *Teachers*, but only to beget *Sons* to the Church by Baptism? Indeed, how should any *Presbyter* constitute *Teachers*, since he has not Power to impose Hands in *Ordination* \*?” And

\* *Epiphanius haer.* LXXV. pag. 908. Καὶ πῶς ἔσται τὸ τοῦ δωατοῦ; ἢ μὴ γὰρ ἐστὶ πατέρων γεννητικὴ τάξις; πατέρες γὰρ

St. *Jerom* himself, in the very place where he professedly endeavours to raise *Presbyters* as near to a parity with *Bishops*, as he could, owns that *Presbyters* have not Power to *ordain*. "For what is it, says he, that a *Bishop* does, which a *Presbyter* can't do, except *Ordination* \*?" If *Presbyters* had been believ'd to be invested with this Power of *Ordination*, there had been no need for *Novatian*, who set himself up to be *Bishop* of *Rome* against *Cornelius*, to send to the remote Parts of *Italy* for some obscure and ignorant *Bishops*, whom he made drunk, and then prevail'd with them to *ordain* him †: He might with more Ease and Reputation have receiv'd *Episcopal Orders* from some of the *Roman Presbyters*, who favour'd his Pretensions to the *Episcopal Chair*. And the Method, which he was forc'd to take, would of itself give us a strong Presumption, that in this Age, (and that is in the middle of the third Century) it was the general Opinion, that *Presbyters* have not Authority to confer *Orders*, tho' we had no farther Proof of it. But the Opinion of the Primitive Church in this matter will be put beyond Dispute, if we compare the Judgment concerning *Ischyrras*, who was *ordain'd* by one *Colluthus*, a mere *Presbyter*, with that about

γεννᾷ τῇ Εκκλησίᾳ. ἢ ὅ πατέρες μὴ δυνάμενοι γεννᾶν, διὰ τὸ τὰ λαίρε παλιγενεσίας τέκνα γεννᾷ τῇ Εκκλησίᾳ, ἢ μὴ πατέρες, ἢ διδασκάλοι; καὶ πῶς οἶόντι ἦν τὸ πρεσβύτερον καθιστᾶν, μὴ ἔχοντα χειροθεσίαν τὰ χειροτονεῖν;

\* *Hieronymus Epist. ad Eusebium*: Quid enim, excepta ordinatione, facit Episcopus, quod non facit Presbyter? † *Eusebius Eccles. Hist. lib. VI. cap. XLIII.*

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the *Presbyters* ordain'd by *Meletius* a Schismatical *Bishop*. The latter having been ordain'd by one who had the *Episcopal* Character, were receiv'd as *Presbyters*, without being reordain'd; whereas *Ischyra*s having receiv'd his *Orders* from one, who had not *Power* to give them, was reckon'd as a meer *Layman*. This appears from the *Synodical Epistle* of the *Bishops* of *Agypt*, *Thebais*, *Libya* and *Pentapolis*, in which are these Words \* : “ This is the  
“ famous *Ischyra*s, who was neither ordain'd  
“ by the Church, nor reckon'd among the  
“ *Presbyters* ordain'd by *Meletius*, whom *Alexander*, the *Bishop* of *Alexandria*, receiv'd.  
“ How then came *Ischyra*s to be a *Presbyter*,  
“ and by whom was he ordain'd ? Was it by  
“ *Colluthus* ? For that only remains to be said.  
“ But *Colluthus* dy'd a *Presbyter*, so that all the  
“ *Impositions* of his *Hands* were invalid and  
“ null ; and all those, whom he ordain'd in  
“ his *Schism*, are well known to have been re-  
“ duc'd to the *Laity*.” And in an *Epistle* of the  
*Clergy* of the Province of *Mareotis*, we are told,  
That “ *Ischyra*s, who calls himself a *Presbyter*,  
“ is not a *Presbyter*, since he was ordain'd by

\* *Athanasii Apolog. contra Ariano*. pag. 134. Edit. Paris. MDCXCVIII. Οὗτος δὲ ἔστιν ὁ πολυθρύλλητος Ἰσχύρας, ὁ μήτε ἀπὸ τῆς ἐκκλησίας χειροτονηθεὶς, καὶ ὅτε παρὰ τοῦ Μελετίου καλῶς αὐθέντος πρεσβυτέρου Ἀλέξανδρου ἐδέχετο, μηδὲ ἐκείνοις σωμαεπιτηθεὶς, ἕως ἡμέρας ἐκεῖθεν κατεστάθη. Πόθεν οὖν πρεσβύτερος Ἰσχύρας ; τίς αὐτὸν καλῶς αὐθέντος ; ἄρα Κόλλουθος ; τὸτο γὰρ λοιπὸν ἄλλ' ὅτι Κόλλουθος πρεσβύτερος ὢν ἐτελεύτησε, καὶ πᾶσα χεὶρ αὐτοῦ γέγονεν ἄκυρος, καὶ πάντες οἱ παρ' αὐτοῦ καλῶς αὐθέντες ἐν τῷ χρίσματι λαϊκοὶ γεγόνασι, καὶ ἕως συνάγοντες δῆλον, καὶ ἔστιν καθέστηκεν ἀμφίβολον.

“ *Colluthus*,

“ *Colluthus*, who assum’d to himself an imaginary *Episcopacy*, and afterwards was commanded by *Hosius*, and other *Bishops* Synodically assembled, to return to the Order of *Presbyters*, whereto he was ordain’d. And consequently all those, whom *Colluthus* ordain’d, return’d to their former Stations, and *Ischyra*s himself became a *Layman* †.”

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THUS it appears from the Scriptures, the Nature of the *Episcopal* Office, and the Sense and Practice of the Primitive Church, that none but *Bishops* have Authority to ordain Ministers in the Church. But there are two Passages of Scripture, which some have alledg’d to prove, that meer *Presbyters* have Power to ordain, now to be consider’d. The first is that in the *Acts*, where certain Men in the Church of *Antioch*, the chief whereof were no more than *Prophets*, and consequently no higher than the second Order of Ministers, after *Fasting and Prayer* lay their Hands on *Paul* and *Barnabas* <sup>b</sup>, who are thenceforwards call’d *Apostles*, which Title does not appear to have been given them before. Hence it is concluded, That Ministers of the second Order may lawfully ordain others, even those of the *Apostolical* or

† *Ibid.* pag. 193. *Ἰσχυρα*—λέγοντ<sup>ος</sup> ἑαυτὸν ἱ<sup>ε</sup>ρ<sup>ος</sup> πρεσβύτερον, ὃς ἐκ ἑστ<sup>ο</sup>ς πρεσβύτερος. ὑπὸ τῷ Κολλήθῃ τῷ πρεσβυτέρῳ φαντα-  
δέντ<sup>ος</sup> ἐπισκοπὴν, καὶ ὕστερον ὑπὸ κοινῆς συνόδου Οσίου καὶ ἡ<sup>γ</sup>  
σὼ αὐτῶ ἐπισκόπων κελευθέντ<sup>ος</sup> πρεσβυτέρῳ ἱ<sup>ε</sup>ρ<sup>ος</sup>, καθὼ καὶ  
πρότερον ἦν, καλεσάθ<sup>η</sup> καὶ χ<sup>ρ</sup>ι<sup>ς</sup> ἀκολουθίαν πάντες οἱ ὑπὸ Κολ-  
λέθ<sup>η</sup> καλεσθέντες, ἀνέδραμον εἰς τ<sup>ὸν</sup> αὐτὸν, εἰς ὃν καὶ πρεσ-  
β<sup>η</sup>ρον ἦσαν, ὡς καὶ αὐτὸς Ἰσχυρας λαϊκὸς ὤφθη. <sup>b</sup> *Αἱ.* xiii. 1, 2,  
ὅτε.

highest

Chapter highest Order. To which these two things  
V. may be reply'd :

First, T H A T it can't be prov'd, that *Paul* and *Barnabas* were *ordain'd* at this time to be *Ministers*. If they were *ordain'd* to any Office, or *Ministry*, it must be that of *Apostles*, not only because they are presently after this call'd *Apostles*, before they receiv'd any farther *Ordination*, but also because they were *Prophets* before that time, as was shewn in one of the precedent Chapters \*. But this is very unlikely, because this Rite of imposing Hands, whereby other Ministers were *ordain'd*, was never us'd in making *Apostles*. It was a distinguishing part of their Character, that they were immediately call'd and *ordain'd* by C H R I S T himself; who gave them the *Holy Ghost* by *breathing on them*; but neither He, nor any other is ever said to *lay Hands* on them. When a Place became vacant in the *Apostolick* College by the Apostacy of *Judas*, the *Apostles* with the rest of the Disciples chose two Candidates, but left it to G O D to appoint whether of them he *pleas'd*, to take part of the *Ministry* and *Apostleship*, from which *Judas* fell <sup>c</sup>. Neither was St. *Paul* inferior to the rest of the *Apostles* in this Mark of Honour: For he often asserts himself to be *an Apostle not of Men, nor by Man*, but immediately, and without the Intervention of Men, to have been Appointed by J E S U S

\* Chap. III. <sup>c</sup> Acts i. 25.

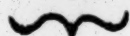


CHRIST, in opposition to those who deny'd him to be an *Apostle*, as was shewn in one of the former Chapters \*. But then it will be ask'd, For what end *Paul* and *Barnabas* receiv'd Imposition of Hands? To which it may be answer'd, That this Rite was commonly us'd both by the *Jews* and *Primitive Christians* in *Benedictions*. *Jacob* put his Hands on the *Heads* of *Ephraim* and *Manasseh*, when he bless'd them <sup>d</sup>: And, to mention only one Instance more, *Little Children* were brought to CHRIST, that he should put his Hands on them, and bless them <sup>e</sup>. Accordingly, it is probable, this Imposition of Hands on *Paul* and *Barnabas*, was a solemn *Benediction* on their Ministry of Preaching the Gospel in a particular Circuit, to which they were then sent by the *Holy Spirit's* Direction. Hence it is call'd in the next Chapter, a *Recommendation to the Grace of God* for the Work of ministring the Gospel to certain Cities, which they are there said to have fulfill'd <sup>f</sup>. So that this Rite was not their Ordination to the *Apostolick* Office; beause the end, for which it was given, is here said to be fulfill'd, whereas their *Apostolick* Office lasted as long as their Lives. And therefore *Paul* and *Barnabas* seem only to have had a particular *Mission* to preach the Gospel in a certain and limited District, in the same manner as *Peter* and *John* were sent by the College of *Apostles*

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\* Chap. III. <sup>d</sup> Gen. xlviii. \* Matth. xix. 13. Mark x. 16.  
<sup>f</sup> Acts xiv. 26.

Chapter V. to *Samaria* to Confirm the new Converts, and settle the Church there.



Secondly, SUPPOSING *Paul* and *Barnabas* were now ordain'd *Apostles*, this was done by the exprefs Command of the *Holy Ghost*, who said, *Separate me Barnabas and Saul for the Work whereunto I have call'd them* <sup>g</sup>: And therefore it can be no Precedent for others to ordain, who have neither such an extraordinary Commission from the Spirit, nor any ordinary one to do it. It was a Maxim among the *Jews*, That a Prophet may do all Things: The meaning whereof was, that Prophets having a particular Warrant from *God*, might do things prohibited by the *Mosaical Law*, which would have been criminal for other Men to attempt. It was Death for any one of the other Tribes to assume the Office of a *Levite*; or for a common *Levite* to offer Sacrifice, which was appropriated to *Aaron* and his Sons <sup>h</sup>; or for any of these to sacrifice in any other place beside the Tabernacle <sup>i</sup>: And yet *Elijah*, who was a *Tishbite of the Inhabitants of Gilead*, and does not appear to have had the least Relation to *Aaron's Family*, sacrific'd a Bullock upon Mount *Carmel*, whereof *God* declar'd his Acceptance, by consuming it by Fire from Heaven <sup>k</sup>. And we find that *Samuel* anointed *David*, and another Prophet anointed *Jehu*, to be Kings of *Israel*, whilst

<sup>g</sup> *Acts* xiii. 2. <sup>h</sup> *Numb.* i. 5. iii. 10, 38. xviii. 3, 4, 7.  
<sup>i</sup> *Levit.* xvii. 4. *Deut.* xii. 5, 13. <sup>k</sup> *1 Kings* xviii. 20, 33, 38.  
 others

others were in Possession of the Throne : Which Acts, if they had been perform'd without G o d's exprefs *Commission*, would not only have been invalid and null, but treasonable ; whereas both of them had their full Force and Effect, as appears from the Sequel of that History. And if the Command of G o d authoriz'd *Prophets* to break G o d's own positive Precepts, and to *constitute* Kings, we can't doubt but the same Command might enable them to *ordain Apostles*. But then should another, to whom G o d has given no such Commandment, take upon him by this Example to *ordain Apostles* and other Ecclesiastical *Ministers*, he would be guilty of the same Offence against the Church, which private Men, who set up Kings and Magistrates, commit against the State.

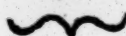
THE *Second* Text of Scripture now to be consider'd, is that in the First Epistle to *Timothy*, where *St. Paul* thus exhorts him : *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery*<sup>1</sup>. Whence it is concluded, that the *Presbytery* ordain'd even those who were to *ordain* others, that is, *Bishops*. But it must be remember'd, that the *Gift* which is here affirm'd to have been conferr'd on *Timothy* by the *Hands of the Presbytery*, in another place is said to have been given him by the *putting on of St. Paul's Hands*<sup>m</sup> : So that the

<sup>1</sup> 1 Tim. iv. 14.    <sup>m</sup> 2 Tim. i. 6.



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utmost which can be inferr'd from this Passage, is, that *Presbyters* sometimes impos'd their Hands together with an *Apostle* or *Bishop*; but there is not the least Colour to conclude, they always did so, or that ever they did it without a *Bishop*. And there are some, who refer the Word *Presbytery*, to the *Office*, to which *Timothy* was ordain'd, and not to the *Persons* who ordain'd him. It is certain, that the *Greek Name* (πρεσβυτέρων) does often signify the *Office* and *Station*, as well as a *College* or *Number* of *Presbyters*. And if we take it here in this Sense, the meaning of this Passage will be: *Neglect not the Gift of Presbytery*, that is, the *Office* of *Priesthood*, which was given thee by *Prophecy* with the laying on of Hands. Which Explication is embrac'd not only by *St. Jerom* and *St. Ambrose*, but even by *Mr. Calvin* \*. Or, Lastly, should *Presbytery* signify in this place a *Number* of *Presbyters*, yet that these were meer *Presbyters*, is more than the *Primitive Fathers*, who understand it in that Sense, are willing to allow. It is granted, and very much insisted on by those, who would exalt *Presbyters* to an Equality with *Bishops*, that *Apostles* and *Bi-*

\* *Calvini Institut. lib. IV. sub finem cap. III. Paulus ipse alibi se, non complures alios, Timotheo manus imposuisse commemorat. Admonso te, inquit, ut gratiam suscites, que in te est, per impositionem manuum mearum. Nam quod in altera epistola de impositione manuum Presbyterii dicitur, non ita accipio, quasi Paulus de Sanctorum Collegio loquatur, sed hoc nomine ordinationem ipsam intelligo, quasi diceret: Fac ut gratiam, quam per manuum impositionem, cum te presbyterum crearem, recepisti, non sit irrita.*

*shops* are sometimes call'd *Presbyters*; and why then may not (πρεσβυτέρων) *Presbytery* signify a College of such *Presbyters*, that is, of *Apostles* and *Bishops*? Or, if we attend only to the Name of *Presbytery*, why may not this in Greek signify the *supreme* Council, as well as *Senatus*, which exactly answers to it, is known to do in *Latin*? And then the *Presbytery*, or *Senate*, may be an Assembly of *Apostles*, or one *Apostle* and some *Bishops*, who joyntly laid their Hands on *Timothy*, as the *Twelve* did in the *Ordination* of the first *Deacons*. Thus this Passage was understood by the Author of the *Ethiopick* Version, in which the Hands of the *Presbytery* are translated the Hands of the *Bishops*. And the same Explication is given by St. *Chrysostom*, *Theophylact*, and other Greek Expositors, who assign this Reason for it: That *Presbyters cannot ordain a Bishop* \*. Indeed it is unreasonable to think, that *Presbyters* should concur in the *Ordination* of *Bishops*, and so confer on other Men a Degree of *Ecclesiastical* Power and Dignity, which themselves have not attain'd. Neither has there ever been produc'd so much as one Example in the three First Centuries, of any meer *Presbyters* imposing Hands with *Bishops*, and much less without them, in any *Ordination* whatever. In the latter end of the Fourth Century, the Fourth Council of *Carthage* decreed, " That

\* *Chrysostomus in loc.* Οὐ γὰρ πρεσβυτέρων οὐσιν ἐκταῖθα, ἀλλὰ καὶ ἐπισκόπων· ἔστι δὲ πρεσβύτεροι καὶ ἐπίσκοποι ἐκταῖσιν. *Conf. Theodoretus, Theophylactus, Oecumenius.*

Chapter V. “ in the *Ordination* of *Presbyters*, all the *Presbyters* present should lay on their Hands near the *Bishop*’s Hand \*. The Design of which *Canon* seems to have been, that the *Ordination* of *Presbyters* should be perform’d with Solemnity and Deliberation, and to prevent *Bishops* from admitting into this Order any, whom their *Clergy* did not approve; but there is not the least Intimation, that the Validity of *Orders* was thought to depend on the *Presbyters* imposing their Hands. In the same Council it was order’d, That the *Bishop* only should lay on his Hand in the *Ordination* of *Deacons* †. In the *Ordination* of *Bishops* there is never any mention of *Presbyters* imposing their Hands, either before the making of the fore-mention’d *Canon*, or afterwards. And before that time, there are no Proofs that they laid on their Hands in the *Ordination* of *Presbyters*, either in the Church of *Carthage*, where this *Canon* was enacted, or any other. However, the Custom of allowing *Presbyters* to lay on their Hands with the *Bishop* in the *Ordination* of *Presbyters*, was introduc’d by degrees into most of the *Western Churches*; but in the *Oriental Churches* they have still kept up the more ancient Practice of excluding the *Presbyters* from having any Concernment in *Ordination*.

\* *Concil. Carthag. IV. Can. III.* Presbyter cum ordinatur Episcopo eum benedicente, & manum super caput ejus tenente, omnes presbyteri, qui præsentes sunt, manus suas juxta manum Episcopi super caput ejus tenent. † *Ibid. Can. IV.*

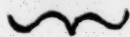


THUS I have finish'd what was propounded on this Argument, and should now proceed to the next Particular, but that some have question'd, Whether the Character of Holy Orders be perpetual and *indelible*, or only *temporary*, and like that of any Civil Office, which may be conferr'd one Day, and taken away the next? Which is necessary to be resolv'd in this place, because we can't always be certain, what Persons have Authority to *ordain*, without knowing whether the *Episcopal* Character be *indelible*, or not.

AND tho' we had no particular Direction from Scripture, nor the Practice of the Primitive Church, this Question might easily be resolv'd by considering the Nature of Holy Orders; in the Susception whereof two things are done: *First*, The Persons *ordain'd* are solemnly dedicated to the Service of GOD and his Church. Consequently, they can't renounce their Order without Sacrilege; which has always been reckon'd one of the blackest Crimes, when only inanimate things, such as GOD's Temple and the Sacred *Utensils* consecrated there, have been profan'd; and must be aggravated to a much higher pitch, when Rational Creatures, whose Value is far greater in the Sight of GOD, are alienated from him. *Secondly*, They who are *ordain'd*, receive Authority from GOD, in whose Name the Bishop puts his Hands on them; and Authority conferr'd by GOD can be destroy'd, or resum'd by none but GOD, or one *commission'd*

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by him for that purpose. Consequently, since G O D has no where signify'd, That the Character which He confers on Persons admitted into *Orders*, shall expire before their Death; we might safely conclude, tho' we had no farther Reason for it, that it is *perpetual*, such as can't be forfeited by any Misbehaviour, nor taken away by any Authority, but that which gave it.

T H I S may be farther illustrated by comparing the Character of *Order* with that of *Baptism*; wherein two Things are done in the same manner as hath been spoken of *Order*: The Person *baptiz'd* is dedicated to G O D, and G O D admits him by the *Ministry* of his *Priests*, to be a Member of his Church. When this is once done, no Man can possibly divest himself of his Relation to G O D and the Church: He may forfeit his Title to the Privileges of the Church by breaking his *baptismal* Vow: But the Church still retains a Right to him which he can't destroy. And tho' he falls into *Schism*, *Herefy*, or even into *Idolatry*, he still belongs to the Church, he still retains his *baptismal* Character; and if he repents and returns to the Church's Communion, he must be admitted, without being *re-baptiz'd*. This is a rul'd Case, and universally confirm'd by the Practice of the Church in all Ages and Countries.

A N O T H E R Proof, that the Character of *Orders* is perpetual, is, That it extends over all the World: Whoever is a *Bishop*, *Prefbyter*,

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*byter*, or *Deacon* in any one Church, retains the same Character in all other Churches, as will hereafter be prov'd. Now there is scarce any Argument for limiting the Character of *Order* to a particular *time*, which does not equally hold for confining it to a certain *place*. For Instance, If the Character of a *Bishop* depended on the Will of any Number of People consenting to live under his *Ministry*, as some have affirm'd, then it must expire, when those People are pleas'd to withdraw their Consent, which is the Foundation of this Character; and it can extend no farther than to the *place*, where the People thus consenting inhabit. Consequently, since every *Bishop's* Character extends beyond his own *Diocese*, in places where no Number of People have consented to own him for their *Bishop*, it is manifest that it does not depend on any such Consent; and therefore will remain, tho' the People, who have once consented to own him for their *Bishop*, should afterwards change their Minds.

IN the Scriptures we do not find one Example of any *Priest*, whose Character did not last as long as his Life. *Melchizedek* was a *Priest* for ever: All the *Jewish Priests* and *Levites*, tho' the exercise of their Function was limited to a certain Age, were accounted Sacred Persons, and distinguish'd from common *Israelites* from their Birth to their Death<sup>n</sup>. And the *Apostles*, and all the *Ministers* under

<sup>n</sup> Numb. iv. 8.

them



Chapter V. them, maintain'd their respective Characters from the time of their Consecration to their Death, without any Exception.

AND if we descend to the Churches of the next Ages after the *Apostles*, we shall find no Examples of *ordain'd* Ministers, who out-liv'd their *Orders*. Indeed, we find in the Passage of *Tertullian*, which was cited in the *last* Chapter, that among some of the vilest *Hereticks*, who deny'd the Unity of *GOD*, *Ordinations* were *unfix'd* and *mutable* : One to Day, says he, is a Bishop, or invested with any other *Ecclesiastical* Function, who to Morrow becomes a Layman ; But there is not the least Footstep of any such Practice in the Church : And his reproaching the *Hereticks* for the Instability of their *Orders*, is a manifest Proof, that the *Orders* of the Church were fix'd and *perpetual*. Neither could they, who had been *ordain'd*, divest themselves of their Character, tho' they desir'd it ever so earnestly. Which appears from the foremention'd Epistle of *Cornelius* to *Fabius*, wherein he tells him, that in a time of Persecution, *Novatian* being call'd by the *Deacons* to exercise his Office, renounc'd his *Orders*, saying, he would no longer be a *Presbyter*, and so went away \*. Yet after this he retain'd his Character, and aspir'd to the *Episcopal* Chair ; it being thought in that Age to be as impossible for one to lose the Character of his Order by renouncing his Title to it, as it is to

\* Απίέναι ἢ ἀπαλλάττεσθαι μὴ γὰρ ἔτι βέλειος πρεσβύτερος  
ἐστίν.

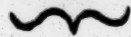
lose that of his *Baptism*, by denying the Faith. Chapter V.

IT may be objected, That in the Primitive Church, *Priests* were sometimes reduc'd to the condition of *Laymen*. So we find in the before-mention'd Passage of the *Synodical Epistle* sent by *Cyprian* and the *Bishops* of his Province, to the *Bishop* of *Rome*, That they had decreed, that if any *Presbyters* and *Deacons* ordain'd in the Church should turn *Schismatics* or *Hereticks*, and afterwards return'd to the Church's Communion, they should only be receiv'd as *Laymen*. The same Discipline was observ'd in the Church of *Rome*, whence *Cornelius* writes in his before-cited Epistle to *Fabius*, "That one of the *Schismatical Bishops*, who had ordain'd *Novatian*, not long after return'd to the Church, lamenting and confessing his Sin; whom, says he, we admitted to communicate as a *Layman* at the request of all the People who were then present. And we ordain'd others to succeed the rest of those *Bishops*, and sent them to their respective *Dioceses* \*." And in the *Apostolical Canons*, and those of ancient Councils, there are many Decrees for deposing *Clergy-men* from their Offices. To which it is reply'd :

\* *Eusebius Eccles. Hist. lib. VI. cap. XLIII.* Εξ ὧν εἰς μετ' ἡ πολὺ ἐπανήλθεν εἰς τὴν ἐκκλησίαν, ἀποδυσέμενος καὶ ἑξομολογούμενος τὸ ἐαυτοῦ ἁμάρτημα, ὃ καὶ κοινωνήσας ὡς λαϊκῷ, καὶ αὐτὸ δεηθέντι πάντος τοῦ παρόντος λαοῦ καὶ ἡ λοιπῶν ἐπισκόπων διαδόχους εἰς τὸν τόπον, ἐν οἷς ἦσαν, χειροτονήσας, ἀπετάλαμεν.

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*First*, THAT supposing depos'd *Clergy-men* to have been depriv'd of their Character, this was done by the same Authority, by which their *Orders* were conferr'd, namely, by the *Bishops*, who Govern the Church as CHRIST'S Vicegerents. Consequently, it can't be inferr'd hence, either that any other Human Authority can take away this Character, or that they may divest themselves of it by any Act of their own.

*Secondly*, IT does not appear, that depos'd *Clergy-men* were thought to be depriv'd of their Character. But then it will be ask'd, What it was they lost by Deposition? To which I answer, That they could not after that lawfully *Preach*, or *Baptize*, or exercise any part of their *Office*: They lost farther their share of the Maintenance, which was allotted for the *Clergy*: And they were remov'd from their Places in the Church, and sate among the *Laymen*, whose Places were then distinct from those of the *Clergy*. But all this does very well consist with their retaining the Character of their *Order*; because the Character of any *Order* is a quite different thing from the *Exercise* of the *Power* which belongs to that *Order*, and may remain when this is taken away. For instance, The *Jewish Priests* were not allow'd to *exercise* their *Sacerdotal Office*, till they were arriv'd to a certain Age, yet they were *Priests* before that time. And a *Bishop* who travels into another's *Diocese*, can't lawfully *exercise* his *Office* there without the  
Consent



Consent of the incumbent *Bishop*; yet he retains his *Episcopal* and *Sacerdotal* Character, as will afterwards be shewn. And if it should be enquir'd, How this appears to have been the Case of depos'd *Clergy-men*, that they were only forbidden to *exercise* their Office, but still retain'd their respective Characters? I answer, That such Men were sometimes admitted to *exercise* their Office again, without being *re-ordain'd*; which could not have been done, if Deposition had been thought to deprive them of the Character of their *Order*. And farther, the Acts which they perform'd during the time of their Suspension from the *Exercise* of their Office, were afterwards allow'd to be valid, tho' irregular. It was universally own'd, that *Schismatics* and *Hereticks* could not lawfully *exercise* their Office, during their Separation from the Church. These Crimes did *ipso facto* deprive them of their Stations, whether any Sentence of Deposition was pass'd upon them, or not: Yet, as it was before shewn, the *Presbyters* ordain'd by *Meletius*, a *Schismatical Bishop*, were afterwards allow'd to *officiate* as *Presbyters*, when they return'd to the Church, without being *re-ordain'd*. I shall here add, that this was decreed by the great Council of *Nice*, and that the same Council, to encourage the *Novatianists* to return to the Church, allow'd all their *Clergy*, who had been ordain'd in a State of *Schism*, the same Power and Dignity in the Church, to which they had been promoted

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promoted in their own Assemblies \*. On the same account *Melchiades Bishop of Rome*, yielded to communicate with all the *Donatist Bishops*, except *Donatus the Head of that Schism* †. And it was decreed in the Council of *Hippo*, “ That tho’ it had been determin’d in former “ Councils, that such of the *Donatist Clergy*, “ who return’d to the Church, should only “ be admitted to communicate as *Laymen*, “ yet because there was a scarcity of *Clergy-men* in that Country, such as had never “ been guilty of *re-baptizing*, or brought their “ People to the *Catholick Communion* “ along with them, should keep their Station ‡.” So that the same thing seems done to *Clergy-men* with regard to their Order by Deposition, which is done to *Laymen* with regard to the Effects of their *Baptism* by Excommunication. The depos’d *Clergy-man* is forbidden to *exercise* his Function, and loses all other Benefits of his Order; and the Excommunicated Person is rejected from the *Lord’s Supper*, and all other Acts of *Chri-*

\* *Concil. Nicen. Can. VIII. Theodoret. Hist. Eccles. lib. I. cap. IX.* † *S. Augustinus Epist. CLXII.* ‡ *Monument. veter. inter opera Optati pag. 318. Edit. Paris. MDCC.* Placuit etiam, ut quia in præcedentibus conciliis statutum est, nequis Donatistarum cum honore suo recipiatur a nobis, sed in numero Laicorum: Propter salutem, quæ nulli deneganda est (tantum autem inopiæ clericorum ordinandorum in Africa patiuntur ecclesiæ, ut quædam loca omnino deserta sint) servetur quidem in istis, quod jam antea traditum est; sed exceptis, quos aut non rebaptizasse constiterit, aut qui cum suis plebibus ad communionem catholicam transire voluerint.

*stian* Communion, to which he was entitled by his *Baptism*: Yet neither of them are divested of their Characters, and therefore when the Sentence of Excommunication is taken off, the *Layman* returns to the Church without being *re-baptiz'd*; and the Sentence of Deposition being taken off, the *Clergy-man* resumes his Office, without repeating his *Ordination*. Indeed *Cyprian*, and the *Donatists*, were of Opinion that all Acts done in *Schism* were null, and therefore *re-baptiz'd* and *re-ordain'd* all such as had receiv'd *Baptism* and *Ordination* in *Schismatical* Assemblies, before they admitted them to their Stations in the Church; and the *Luciferians* *re-ordain'd* *Schismatics*, tho' they did not *re-baptize*: But this Opinion and Practice was not grounded upon this, that they thought *Priests* lost their Character when they left the Church; but that they look'd on all Acts done in a State of *Schism*, to be null and invalid, because not done within the Church: And therefore tho' they *re-baptiz'd* and *re-ordain'd* those, who had receiv'd *Baptism* and *Orders* in a State of *Schism*, yet they never *re-baptiz'd* or *re-ordain'd* those, who having been *baptiz'd* or *ordain'd* in the Church, turn'd *Schismatics*, and afterwards return'd to the Church; which is a manifest Proof, that even these Men thought the Characters of *Baptism* and *Orders* to be *indelible*. However, their *Re-baptization* and *Re-ordination* of *Schismatics*, were universally condemn'd by the Church; as appears both from the fore-  
mention'd



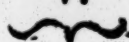
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mention'd Examples, and from the Confutations of their Opinions, which are still extant in the Works of the ancient Fathers \*.

7. ANOTHER Power, which the Church exercis'd in the Primitive Ages, was that of making *Canons*, or Laws for the Behaviour of its Members in *Spiritual* Affairs. Whereby it is not meant, that the Church has Authority to change any of the Divine Laws: When any Attempt of this kind is made, our Rule is plain and exprefs. *We must obey GOD rather than Men* <sup>a</sup>. Neither is it pretended, that the Church has Power to impose any Article of Faith, or Rule of Moral Duty, or to prescribe any Condition of Salvation, which is neither exprefsly contain'd in the Scriptures, nor can certainly be concluded from them. For it is GOD's Prerogative, to declare in what manner He will be worship'd and obeyd, and upon what Terms He will make us Happy: And therefore the *Papists*, who are the only Persons that claim this Power, do pretend at the same time to be infallibly guided by the *Spirit* of GOD. It is not my Design to dispute with them at present, and therefore I shall only add, that they must excuse us from assenting to their new Articles of Faith, till they give us better Evidence for their Divine Inspiration, than they have hitherto done. So that all which remains to be prescrib'd by

\* *S. Hieronymus Dialog. adversus Luciferian. S. Augustinus Contra Parmenid. lib. II.*    <sup>a</sup> *Acts* v. 29.

the Church, only relates to outward Peace and Order. And if it appears, that things of this kind are left undetermin'd by the Scripture, and also that 'tis necessary they should be determin'd, then we can't doubt, but that CHRIST has intrusted the Church with Authority to determine them : Otherwise its Constitution would be defective, and such as could not answer the Ends for which it was founded.

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NOW that things of this kind are not particularly determin'd in the Scriptures, is most evident : For the Rules of Scripture are all general : We are commanded to *assemble* together to worship GOD, but the Times and Places, wherein we must assemble, are not express'd. We are commanded to *follow such things as make for Peace and Edification*, and to *do all things decently and in order* ; but the particular Methods, whereby Order must be maintain'd, and Edification promoted, are nowhere set down. Timothy, and all other Bishops with him, are commanded to *lay Hands suddenly on no Man* ; but the previous Tryals of such as are Candidates for Holy Orders, and the Time and Methods of Inspection into their Abilities and Behaviour, are left undetermin'd. Neither is it possible, in things of this Nature, to give particular Rules, which shall never need to be vary'd. For the same Methods, which at one time very much promote Peace and Edification, when the Scene is chang'd, may happen to obstruct these Ends :

X

And

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And what in one Age or Country is *decent*, in another may be highly indecent. And therefore it is no lessening to the Perfection of the Scriptures, to affirm they do not particularly determine Things of this kind, which being variable in their own Nature, are not capable of any fix'd Determination.

NEITHER is it less certain, that it is necessary for things of this kind to be determin'd in particular Churches, than that the Scriptures have left them undetermin'd. For Instance, the Times and Places where *Christians* assemble together to worship G O D, must be fix'd; otherwise they can't assemble at all. When they are come together, it must be determin'd, in what Order the several *Offices* of Religion shall be perform'd; whether Praying, or Preaching, or singing of Psalms, or administering of the Sacraments, shall be first; otherwise one will be for Praying, whilst another is for Preaching, and a third for some other Office, and nothing but Disorder and Confusion will be seen in the Church. On the same Account, the Division of *Christians* into Districts and Parishes, for the more convenient assembling together, and keeping up of Order and Discipline, is a thing which must be vary'd: And a more strict, or gentle Discipline of Offenders must be proportion'd to what the Times will bear, and to what Men will be brought to submit to; as G O D himself hath set us a Pattern, who conniv'd at many things in the *Jews*, for the hardness of  
their



*their Hearts*, as our Blessed *Lord* affirms: Chapter  
These, I say, are Things which must of Ne- V.  
cessity be vary'd, as Times and Circumstan-  
ces change, and yet the variation of them  
can't safely be left to the Discretion of particu-  
lar Men. And the same will hold in other  
Circumstances of publick Duties, which the  
Scriptures have left undetermin'd. So that the  
Things of this kind having been left undeter-  
min'd by the Scriptures, and also it being ne-  
cessary they should be determin'd, it follows,  
that CHRIST has left the Church Autho-  
rity to determine them.

NEITHER is this any more than does  
evidently follow, from allowing the Church  
to be a Society. All Societies have Autho-  
rity to prescribe Rules for the Behaviour of  
their Members; and without this they would  
soon fall into extream Confusion. There are  
indeed standing and perpetual Laws in the  
Church, like the *Charters* of Corporation,  
which can receive no Addition, or Diminuti-  
on from any Authority, but that which first  
gave them Force: Such are the Articles of  
Faith, and the Moral Duties of *Christianity*,  
as was before observ'd. But then, in deter-  
mining Matters of *Order* and *Decency*, which  
never were, or can be fix'd by constant and  
invariable Rules, no Reason can be given  
why the Church should not have the same  
Authority, which is exercis'd by all other So-  
cieties whatever.

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THE Religion of the *Jews* was deliver'd to one Nation, and the chief Parts of it confin'd to one Place, and the Rites and Circumstances of their Worship were most strictly limited: And yet we find many Rites among them in our Blessed *Saviour's* Time, some of which were neither prescrib'd by *Moses*, nor ever mention'd in the *Old Testament*. Beside the whole Service of *Psalms* and *Prayers* in the *Temple*, which were compos'd long after *Moses's* time, they had several Rites added to the *Paschal* Solemnity, they us'd a sort of *Baptism*, they had *Synagogues* with *Officers* and *Services* appropriated to them, for which there neither appears to have been any particular Precept, nor express Allowance from *GOD*. And tho' our Blessed *Lord* reprov'd the *Scribes* for venting some *Traditions* contrary to the Precepts of *GOD*, and *teaching* others as Divine Laws, and so imposing on Mens Consciences, He was so far from condemning them merely because they were super-added to the Law, that himself observ'd many of them; He frequented not only their *Temple-Service*, but their *Synagogues*, and He Consecrated both their *Baptism*, and their Custom of  *blessing Bread and Wine* after the *Paschal-Supper*, to be federal Rites of the *Christian Covenant*. And if so much Liberty was allow'd in so limited a Religion, it can't be doubted, but that rather more room for Alterations was left in the *Christian Church*, which is design'd to extend over all Countries, and to last thro' all

all Ages, and therefore could not be so particularly determin'd in the Circumstances of Worship and Government, as the *Jews* were.

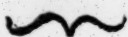
AND if we enquire into the Practice of the *Apostles*, and other Primitive Governors of the Church, we shall find, that beside the standing Rules of the Gospel, they gave out various Rules, as the several Occasions of the Churches under their Care requir'd. One of these was, That the Converts from *Heathenism* should abstain from Blood in order to their more easy Incorporation with the *Jews*. Another *Apostolical* Institution was the Order of *Deaconesses*, who ministred to the first Preachers of the Gospel, and assisted them in converting and baptizing Women. The *Kiss of Charity*, whereby the Primitive *Christians* us'd to express their mutual Love to one another, was introduc'd by the same Authority. In several of St. Paul's Epistles, especially those to the *Corinthians*, he prescribes particular Rules for the Decency of Divine Worship, the avoiding of Scandal, and other things, which were not determin'd by CHRIST; and he speaks of *Customs*, which himself and other *Apostles* establish'd, and the Churches observ'd<sup>b</sup>. In the next Ages after the *Apostles* we find different Rules and Customs in different Churches; which is a Proof, that the *Apostles* did not in-

<sup>b</sup> 1 Cor. xii. 16.



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stitute these Customs by any exprefs Precept from GOD, for then they would have been more uniform, but follow'd their own Judgment and Inclination. A great Variety of Primitive Ufages, which were reckon'd to be deriv'd from the *Apostles* and other *Founders* of Churches, have been collected by *Socrates* <sup>c</sup>. and others, but I fhall only mention thofe about the Time of *Eafter*, which the *Asian* Churches, who follow'd St. *John's* Prefcription, kept at the fame time with the *Jews*, namely, on the fourteenth Day of the *Moon*, on whatever Day of the Week it happen'd to fall; whereas the Church of *Rome*, and moft others following the Direction of St. *Peter*, and other *Apostles*, constantly held it on the firft Day of the Week: Which is not only attested by *Victor* *Bifhop* of *Rome* with others of his mind, and alfo by *Polycrates*, and the reft of the *Asian Bifhops*; but it appears from the Accounts which *Irenæus* has left us of *Polycarp's* Journey to *Rome* <sup>d</sup>.

FROM thefe and many other Examples, fome of which have been produc'd in one of the precedent Chapters <sup>e</sup>, it appears, that the *Apostles* prefcrib'd Rules for the Churches under their Care by their own Authority. And if it fhould be faid, that this Authority was Perfonal, and not communicated by the *Apostles* to their *Successors*: We may reply

<sup>c</sup> *Eccles. Hift.* lib. VI. cap. XXII. <sup>d</sup> *Eusebius Eccles. Hift.* lib. V. cap. XXV. <sup>e</sup> Cap. III.

from what was intimated in the last Chapter, Chapter  
 that it is of lasting and constant use in the V.  
 Church, and consequently there is the same  
 Reason, why it should be transmitted to the  
*Bishops* in all Ages, as any other part of the  
*Apostolical* Office. There is, and ever will be  
 the same Necessity of prescribing Rules for the  
 Peace and well-Government of the Church,  
 and the Order and Decency of Divine Ser-  
 vice, as there was in the *Apostolical* Age. Nei-  
 ther are these Things, which require imme-  
 diate Revelation from G O D to settle them.  
 The *Apostles* made use of their own Judgment,  
 as hath been prov'd, in their Directions on  
 these Occasions: And things of this Nature  
 do manifestly lie within the Compass of Hu-  
 man Understanding, and may be manag'd  
 by Men of common Capacities assisted by the  
 ordinary Direction of the Divine Spirit.

IN all publick Affairs the same Influence  
 and Authority belongs to the Magistrate,  
 which private Men exercise in their own pri-  
 vate Concernments. Now it is manifest,  
 that private *Christians* are left to apply the ge-  
 neral Rules of the Gospel to their own parti-  
 cular Cases, and to prescribe such Rules to  
 themselves, as will enable them most effe-  
 ctually to promote the Honour of G O D, and  
 their own and other Mens *Edification*; and  
 therefore why may not the same be done with  
 regard to the Behaviour of *Christians*, as Mem-  
 bers of the Church, by those whom G O D has  
 intrusted to Govern his Church? There is,

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indeed, more Difficulty in the wise Management of the publick, than of one's own private Affairs, which commonly lie within a more narrow compass than those of the publick ; and therefore greater Degrees of Wisdom and Application are necessary to one, who is honour'd with any publick Character, either in *Church* or *State*, than is commonly expected from private Men : But still this does not exceed the compass of Human Understanding, or require any miraculous Assistance from GOD, and therefore may as well belong to the Governors of the Church, as it does to those of the Civil Society.

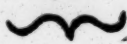
IT is manifest, that the Church has exercis'd this Authority in some Cases with universal Approbation, even to the laying aside of *Apostolical* Usages. The *Kiss of Charity*, and the *Order of Deaconesses*, have for many Ages been disus'd; and all the World remains satisfy'd to this Day with the Reasons of letting them fall. And if the Church may lay aside *Apostolical* Usages in things which relate to *Order*, it has certainly Authority to make new Rules about such things : If there is any difference, it is an higher Attempt to alter what was settled by the *Apostles*, than to establish new Rules in things, which they left undetermin'd.

FARTHER, We find many things were order'd by the first *Bishops*, which are not expressly contain'd in the Scriptures. *Titus* was left by St. Paul in *Crete*, to set in order the things



*things which were wanting* <sup>f</sup>; that is, things relating to outward Order, which St. Paul had not Leisure to settle, when he laid the Foundation of the Church in that Country. The Passages cited in the last Chapter out of *Ignatius* and other Primitive Fathers, wherein the *Christian* People are exhorted to be subject to the *Clergy*, and both *Clergy* and *Layity* to their *Bishop*, to attempt *nothing* in Matters of Religion without his Consent, nor to celebrate Divine Worship, but when, and where he appoints, are so many Proofs, that in the earliest Ages, the Place, Time, and other Circumstantials of Religious Service were determin'd by the *Bishop*, and all others were oblig'd to be conformable to his Prescriptions. In *Cyprian's* Epistles, which were written to his *Clergy* and *People* in his Banishment from them, there are several Injunctions about the Management of *Ecclesiastical* Affairs during his Absence: And if he exercis'd this Authority, when he was absent, there is no doubt but he had a Right to it, when he was present with them. We are inform'd by *Tertullian*, that the *Bishops* of his Age us'd to appoint solemn *Fasts* in their respective *Dio-ceses* <sup>g</sup>; And by the same Reason they did this, they might order all other Circumstantials, which are not determin'd in the Scriptures,

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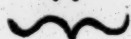


<sup>f</sup> Tit. i. 3. <sup>g</sup> *Tertullianus* lib. de jejun. cap. XIII. Episcopi universæ plebi mandare jejunia assolent.

A N O T H E R

## Chapter

## V.



ANOTHER Proof of the Judgment and Practice of the Primitive Church in this Matter, are the ancient *Canons*, many of which were made long before the *Emperors* became *Christians*. Several *Canons* are spoken of, which related to the Time and Methods of Punishment and Penance, which the *Lapsers* in Persecution, and other Offenders should undergo before their Re-admission to the Church's Communion; one of which is affirm'd by *Cyprian* and his Council of Bishops to have been decreed thro' the *whole World*, namely, That the *Lapsers* should never be allow'd to exercise any *Clerical Office* \*. Another ancient *Canon* was before mention'd, That Men baptiz'd in their Sick-beds, should be incapable of receiving Orders. Another is spoken of by *Cyprian*, That no Christian should name a Clergyman to be Guardian to his Children<sup>h</sup>: The Design whereof was to prevent Clergymen from being involv'd in Secular Business. To these, and many others, which are mention'd in the Writings of the Primitive Fathers, may be added the *Apostolical Canons*, many of which, tho' not made by the *Apostles*, as their Title seems to affirm, have been prov'd by Learned Men to be very ancient. The same farther

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\* *Cyprian. Epist. LXVII.* Jampridem nobiscum, & cum omnibus omnino Episcopis in toto mundo constitutis, etiam Cornelius collega noster — decreverit ejusmodi homines ad pœnitentiam quidem agenda[m] posse admitti, ab ordinatione autem Cleri atque sacerdotali honore prohiberi. <sup>h</sup> *Epist. I.*

appears

appears from the Celebration of *Councils*, Chapter V. which are requir'd by the *Apostolical Canons* to be held twice a Year in every Province: And several Instances of *Councils* held in the Second Century were mention'd in the last Chapter. And lest it should be said, That the *Canons* of *Councils*, were only Rules of Direction, which *Christians* might observe, or neglect according to their own Discretion; we find that the common Penalties of breaking the ancient *Canons*, were Deposition to the *Clergy*, and Excommunication to the *Layity*, as may be seen in the *Apostolick Canons*, and those of the most ancient *Councils*, whereof any *Decrees* are extant. So that it was universally believ'd in the Primitive Ages, that the Church had Authority to make Laws for its own Members.

SOME, who allow the Church this Legislative Power, as before explain'd, will have it to be lodg'd in the whole Body of *Bishops*, *Clergy* and *People*; so that no Rules can be made by one or more *Bishops* for the inferior *Clergy*, nor by the *Bishops* and *Clergy* together for the *People*, without their Consent. But it appears from the Instances, which have been mention'd, that the *Apostles* and their *Successors* made Rules for the *People* under their Government, without expecting any Man's Concurrence. Indeed in Cases of greater Moment, and such as had not been determin'd by any *Council*, the Primitive *Bishops* commonly consulted both their *Clergy* and *People*.  
Cyprian,



Chapter V. *Cyprian*, in an Epistle to his *Presbyters* and *Deacons*, tells them, " That from his Entrance upon his *Episcopal* Office, he had determin'd to do nothing without their Advice, and the *Peoples* Consent <sup>i</sup>." And the *Presbyters* and *Deacons* of *Rome*, in an Epistle, which they wrote to *Cyprian*, when the *Episcopal* Chair of their Church was vacant, speak of consulting not only with *Bishops*, *Priests* and *Deacons*, but with *Confessors* distinct from the *Clergy*, and with other *Laymen* <sup>k</sup>. But this must not be understood, as if the *Bishop*, or the *Clergy* during the vacancy of the *Episcopal* Chair, could not have order'd Affairs by their own inherent Authority. For tho' it was an ancient Custom for such of the People, as were willing to come, to have free Access to the *Councils* and *Assemblies* of the *Clergy*; there is no Example of their giving definitive Voices there: And when their Advice, or Consent was ask'd, this was understood to be done, that things might be carry'd on with unanimity, and not because their Concurrence was believ'd necessary to give Authority to any thing which was decreed. It is said, that in the *Apostolical* Council held at *Jerusalem* about the great Question, Whether the

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<sup>i</sup> *Epist. XIV.* A primordio Episcopatus mei statuerim nihil sine consilio vestro, & sine consensu plebis, mea privatum sententia gerere. <sup>k</sup> *Inter opera Cypriani Epist. XXX.* Collatione consiliorum cum Episcopis, Presbyteris, Diaconis, confessoribus pariter ac stantibus laicis.

Converts from *Heathenism* were oblig'd to observe the Law of *Moses*? not only the *Apostles* and *Elders*, but the whole *Church*, that is, as many of the rest as would come, were present, and assented to the *Decree*, which is enacted in the Name of the *Apostles, Elders and Brethren* <sup>1</sup>. But then it is manifest on the other side, that tho' the People were allow'd to be present, yet the *Apostles* and *Elders* are describ'd as Principals in this whole Affair. *Paul* and *Barnabas* were sent to *Jerusalem*, not to the People, but to the *Apostles and Elders* about this *Question* <sup>m</sup>. Then it is said, *The Apostles and Elders came together to consider it* <sup>n</sup>, without any mention of the People, tho' they also were present. Afterwards the *Decree* is said to be ordain'd by the *Apostles and Elders*, <sup>o</sup>. And if we leave out the conjunctive Particle (*&*) in the *Epistle* wherein the *Decree* is contain'd, it will run in the Names of the *Apostles* and *Elders-Brethren*, that is, *Christian Elders*, in opposition to the *Jewish*, and other *Elders*, and *Rulers*. This is an usual way of speaking in the *Scriptures*: For thus we often find in *Conjunction* *Men-Brethren* spoken to *Christians* in *Opposition* to *Jews*, or to *Jews* in *Opposition* to *Heathens* <sup>p</sup>. And *St. Paul* speaks of a *Wife-Sister* (*ἀδελφὴν γυναῖκα*) *Have we not Power* (says he) *to lead about a Wife-Sister,*

<sup>1</sup> *Acts* xv. 22, 23. <sup>m</sup> *Acts* xv. 2. <sup>n</sup> *Acts* xv. 6. <sup>o</sup> *Acts* xvi. 4. <sup>p</sup> *Acts* i. 16. ii. 29, 37. vii. 2. xiii. 15, 26, 38. xv. 7, 13. xxii. 1. xxiii. 1. xxviii. 17.

Chapter that is, a *Christian Wife* <sup>q.</sup> It is not unlikely that the uncommonness of the Phrase of *Elders-Brethren*, might occasion some unskilful Transcriber to insert the Particle *and* between them, to make the Sense, as he might think, more clear or perfect; and having once crept into the Text, it is not to be wonder'd, that it should afterwards be recommended, by the seeming easiness of the Expression, to most of the Transcribers who follow'd. But it was not there in the time of *Irenaeus* <sup>r.</sup>, nor when the old *Latin* Version was made: It is omitted in the *Alexandrian*, and other *Manuscripts* of good Authority: And it is more probable, that it was not originally in the Text, because this very Decree is said in the next Chapter to be ordain'd by the *Apostles* and *Elders*, without any mention of *Brethren*, as was before said. If this Correction be allow'd, then here is an undoubted Proof that the *Layity* had no Authority in *Councils*, tho' they were present. However, from what was before said, it appears, they gave no Authority to the Decrees of this *Apostolick* Council, but only were present to witness what was done, and that Things might be carry'd with more general Approbation, than they would have been in those early Times before the Government of the Church was fully settled, if the People had been excluded.

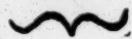
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<sup>q</sup> 1 Cor. ix. 5. <sup>r</sup> Lib. III. cap. XII.



Neither can it be suppos'd with any colour of Reason, that the *Apostles* could not have enacted this Decree by their own Authority without the Peoples Consent; or that the *Layity* of *Jerusalem* had Authority over those of *Antioch* and other Places, where this Decree was to be observ'd. And it appears farther from the very Form and Words of the Decree, 1<sup>st</sup>, That something was enjoyn'd; for there is mention of *laying* the Things to be observ'd upon certain Persons, and the whole is fram'd in a Style of Authority and Command. 2<sup>dly</sup>, That the Persons to whom these things were enjoyn'd, gave no exprefs Consent to them: For the Decree is written in the Form of an Epistle, to the Church of *Syria* and others which were not present in this Council. Neither is there the least intimation of their sending any Proxies to represent them. Whence it follows, 3<sup>dly</sup>, That the Governors of the Church have Authority to make Laws for their People without asking their Consent. Indeed, it is call'd the Decree of the *Apostles* and *Elders*, whence it may be inferr'd, that the *Elders* gave Authority to it as well as the *Apostles*. But it is not said who these *Elders* were, whether mere *Presbyters*, or *Bishops* of the Countries thereabouts, as some think them to have been; and tho' we should allow them to have been mere *Presbyters*, yet this is no more than may justly be granted, That *Presbyters* may joyn in making *Canons* with their *Bishops*. In particular

Chapter V. cular *Dioceses*, Things of greater Moment were generally determin'd in a Consistory of the *Bishop* and his *Clergy* : And tho' the *Presbyters* could do nothing without the (γνώμη) *Consent* of their *Bishop*, they were always understood to have Authority over the People, which they exercis'd in Subordination to him; and when the *Episcopal* Chair was vacant, their Authority was supreme; an Example whereof we find in the *Presbyters* of *Rome*, who govern'd that *Diocese* a whole Year, between the Death of *Fabianus*, and the Ordination of *Cornelius*. So that there is good Reason, why *Presbyters* may be allow'd to joyn with their *Bishops* in making *Canons*; namely, because they have Authority, tho' subordinate to the *Bishops*, over the People. But then, what was before said concerning the People, must here be apply'd to the *Presbyters*, that they were rather allow'd to be present, for the sake of their Advice, or that Things might be carry'd on with more Solemnity, or that their Consent might give greater Reputation among the People to what should be decreed, than that their Authority was believ'd to add any thing to that of the *Apostles*. For beside that a subordinate Authority, as that of the *Presbyters* has been shewn to be, can give no Strength to what is enacted by the supreme Authority; it has been prov'd before both in this and the former Chapters, that many Things were commanded by the *Apostles* and Primitive *Bishops*, without



without the Concurrence of any other. And the same farther appears from the *Acts* of the ancient provincial *Councils*, which consisted of the *Bishops* within any one Province; none of which could pretend to have greater Authority in the *Province* than in his own *Diocese*, and therefore if the *Bishops* together could impose Laws upon the whole *Province*, there is no Reason, why every *Bishop* might not exercise the same Authority within his own *Diocese*. Indeed provincial Councils were held in a publick manner, and *Presbyters*, and also *Laymen*, were usually present there, and, it may be, they were sometimes allow'd to give their Opinions; and when any Decree was enacted, to signify their Consent, for the Reasons above-mention'd. But then the Difference between the *Bishops* and the rest, whether *Clergy* or *Layity*, consisted in this; That all the *Bishops* of the Province were summon'd to provincial Councils, and had decisive Voices, which in case of Sickness, or other lawful Impediment, they sometimes gave by *Proxies*; whereas the rest, whether *Clergy*, or *People*, neither had decisive Voices, nor were all present, either in Person, or by their *Proxies*; but only such of the *Clergy* and *People*, as liv'd in the Place where the *Council* was held, or happen'd to be there at that time, were admitted, if they desir'd it; whereas if they had come upon the account of any Authority lodg'd in them, all must have been present, and all must have

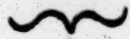
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had Votes. For a Proof of this we need only have recourse to the *synodical* Epistles of the *provincial* Councils under *Victor*, *Polycrates*, and others mention'd by *Eusebius*, and cited in the last Chapter, and those extant in *Cyprian's* Works<sup>s</sup>, all which bear the Name of *Bishops*, without any mention of *Clergy*, or *People*: And *Cyprian* himself calls the *Canons* of such Councils *Episcoporum decreta*, the Decrees of *Bishops*<sup>t</sup>. Indeed, the same Father, in his Epistle to *Quintus*, speaks of a Determination concerning the *Baptism* of *Hereticks*, which he says was agreed to by *many of his Fellow-Bishops in Council with such of their Fellow-Presbyters as were present*<sup>u</sup>: Whence some will conclude, that this Determination was confirm'd by the Votes of the *Presbyters*, as well as those of the *Bishops*: But to this it may be reply'd, 1<sup>st</sup>, That he plainly makes a Difference between the *Bishops* and *Presbyters*, in these Words, *such of the Presbyters as were present*, which implies, that tho' all the *Bishops* were present, yet there were only some of the *Presbyters*, who happen'd occasionally to be there; whereas, if they had definitive Votes in *provincial* Councils, they must have been all there, either in Person, or by their Proxies, as well as the *Bishops*.

<sup>s</sup> *Cyprian. Epist. lvii. lxi. lxvii. lxx. lxxiv.* <sup>t</sup> *Epist. i. xlviii. lv.* <sup>u</sup> *Epist. lxxii. De qua re quid nuper in concilio plurimi coepiscopi, cum compresbyteris qui aderant censuerimus, ut scires, ejusdem Epistolæ exemplum tibi misi.*

2dly, The *Acts* of the Council held at *Carthage* Chapter V. under *Cyprian* on this Occasion, which are extant in *Cyprian's* Works, plainly shew, that none but *Bishops* gave their Votes. 3dly, The *synodical* Epistle on the Subject of *heretical Baptism*, which seems to be the same which *Cyprian* refers to in this Passage to *Quintus*, bears the Name of none but *Bishops*. So that tho' the *Presbyters* might express their assent to what was determin'd by the *Bishops*, as both they and the People commonly did, yet they had no definitive Voices, but all things were enacted by the sole Authority of the *Bishops*. In the same manner, when a Synod was held at *Rome* under *Cornelius* about the Lapsers in Persecution, beside sixty *Bishops*, many *Presbyters* and *Deacons* were present<sup>w</sup>: Yet the *Acts* of this Synod are expressly said by *Cyprian* to have been done by the Authority of *Cornelius* and his *Fellow-Bishops*, without any mention of the rest of the *Clergy*<sup>x</sup>. So that we may safely conclude from the Judgment and Practice of the primitive Church, as well as from Scripture and Reason; that the Church has Authority to make Laws in the manner before explain'd, and that this Authority is lodg'd in the *Bishops*.

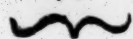
8. FROM the Power of making *Laws* let us proceed to that of *Jurisdiction*, or executing the *Laws*: Wherein, if we take this

Of Spiritual Jurisdiction.

<sup>w</sup> *Eusebius Eccles. Hist. Lib. VI. Cap. xliii.* <sup>x</sup> *Epist. LV pag. 242.* Qui & ipse (*Cornelius*) cum plurimis coepiscopis habito concilio in eandem nobiscum sententiam pari gravitate & salubri modestia consensit.

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word in the most extensive Sense, there is contain'd Authority to *preach* the Gospel in order to convert Unbelievers, to *admit* them into the Church when they are converted, to *govern* the Members of the Church, to *dispense* or *withhold* the Benefits and Privileges of the Church, to *censure* and punish Offenders, and to *ordain* inferiour Officers to execute any part of this Authority. Thus in civil Societies, whoever is invested with supreme *Jurisdiction*, has Authority to incorporate whom he judges fit, to govern all the Members of his Society, to reward the Worthy, to punish the Unworthy, and lastly, because the Execution of this Power is more than one Man has Time and Strength to go thro' with, he has Power to authorize others to discharge such parts of it, as he has not Leisure or Convenience to execute in his own Person. So that the Power of *Jurisdiction*, taken in the most general Sense, implies all other Powers, which are exercis'd in this *Christian*, or any other Society, beside that of making *Laws*. And these two Powers are always join'd in the supreme Governour: For he having the supreme Power of making *Laws* must have Power to execute the *Laws* when they are made, otherwise it would have been in vain to make them. Hence some have inferr'd, that the *Christian* Church has no *Jurisdiction*, because they say it has no *Legislative* Power; and sometimes the other way, that it has no *Legislative* Power, because it has no *Jurisdiction*.



*dition.* And if this had been spoken of civil Affairs only, we should readily have allow'd, that the *Christian Church*, as such, has neither Authority to make Laws, nor to *execute* them, when they are made. But having already shew'd, that the Church has Authority to *make* Laws in spiritual Affairs, this way of arguing will teach us to infer, that the Church has also spiritual *Jurisdiction*. And on the other side, since the Church has Authority to *admit* new Members by *Baptism*, to *ordain* Officers, and to perform all other Acts of spiritual *Jurisdiction*, as hath already been shewn in part, and will now be farther prov'd ; we must conclude by the same Method of reasoning, that the Church has Power to *make* Laws for her own Members, over whom this *Jurisdiction* is exercis'd. Because it is suppos'd in this Argument that *Legislation* and *Jurisdiction* are always join'd in the same Person. And it is true, that the Supreme Power in all Societies both *makes* Laws, and puts those Laws in *execution*, as was before observ'd : But then it ought to have been remembred, that the Power of *executing* Laws may be delegated to those, who are not intrusted with Authority to *make* Laws. Thus we find in civil Societies, that subordinate Magistrates are intrusted to *execute* the Laws, which none but the Supreme Magistrate has Authority to *enact*. And others have not only Authority to *execute* the Laws of the Supreme Magistrate,

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but also to *make* private Laws of their own : As we find in lesser Corporations, the Governours whereof have both Authority to *execute* the publick Laws of the Realm, and to *make* private Laws for their Members. And to apply this to our present Subject, the Church has both Authority to *execute* the Laws of CHRIST in the Government of her Members, and also to prescribe whatever other Rules are necessary to maintain Peace and Order ; which have the same Relation to the Laws of CHRIST, which the private Laws of Corporations bear to the publick Laws of the Realm, or to the Royal Charter, as was observ'd under the last Head. And yet if any Man should deny, that this last Power belongs to the Church, he can't thence infer with the least Colour of Reason, that the Church has no *Jurisdiction*; because the Church may have Power to *Govern* its Members by the Laws which CHRIST our Law-giver hath establish'd, tho' it should have no Power to *make* new Laws.

HAVING premis'd thus much concerning Jurisdiction in general, and explain'd several Branches of it under the former Heads, I shall now proceed to that part of it, which the Name of *Jurisdiction* signifies in the most strict Sence, namely, the Power of *judging* and *censuring* Offenders. In most of the former Heads I have rather treated of the *Subject*, or *Minister* of Spiritual Powers, than of the *Powers* themselves; because, for Instance,

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it is not so much question'd, Whether the Church has Authority to *Preach*, or *Baptize*, or celebrate the *Lord's-Supper*, as whether these Offices may not be done by all *Christians* without any Distinction: But in the present Subject, as also under the last Head of *making Laws*, it is necessary to vindicate the *Powers* themselves; because it is not only doubted, whether the Power of *making Laws* and *Censuring* Offenders belongs to the *Governors* of the Church, but whether the Church has any such *Power*? And therefore in treating on the present Argument I shall endeavour to shew,

*First*, THAT our Blessed Lord has entrusted the Church, and particularly the *Governours* of it with Authority to *censure* Offenders, and to *exclude* them from its *Communion*.

*Secondly*, THAT this Authority was constantly exercis'd and held to be of Divine Right in the first Ages of the Church.

*Thirdly*, THAT it is most agreeable to Reason, and to the general Sense and Practice of Mankind, that the Church should exercise this Authority.

*First* THEN, Our Blessed Lord has entrusted the Church, and particularly the *Governors* of it, with Authority to *Censure* Offenders, and to *exclude* them from its *Communion*. Which will appear, if we consider the Church: 1<sup>st</sup>, As a Society. 2<sup>dly</sup>, As a Society, the Privileges whereof are annex'd to



Chapter certain Conditions. 3dly, As it has receiv'd  
 V. this Power from our Lord's positive Institution.  
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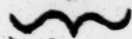
I. THE Church being a Society, has Authority to *exclude* offending Members from its *Communion*, because this Authority is exercis'd by all Societies whatever. All Civil Governours, those of private Families and lesser Corporations, as well as those of Kingdoms, have Authority to banish unruly Members, who violate the Laws, and disturb the Peace of their Societies. Without this they would be unable to protect their Subjects, and Men might, almost as well, have liv'd independent on one another, and never have combin'd into Societies. And as in Civil Societies this Authority is necessary for the securing Mens Lives and Properties, which is the chief End, for which it pleas'd GOD to institute these Societies: So in the Church, or Spiritual Society the same Authority is equally necessary to attain the Ends for which the Church was founded, namely, to maintain the Purity of Divine Worship, to secure Men from the Pollutions of the World, and to train them up in Virtue and Piety here, in order to make them Happy hereafter. For there is scarce any possibility of doing this, if the Church has not Authority to *exclude* from its *Communion* such unworthy Members, as endeavour to oppose these Ends by promoting Vice, Superstition and Impiety. But this will farther appear under the third Particular,

Particular, where I shall Discourse of the Reasonableness of this Authority : And therefore, Chapter V.

2dly, THE Church has Authority to *exclude* unworthy Members from its *Communion*, because it is a Society, the Privileges whereof are annex'd to certain Conditions. If the Privileges of the Church were absolute and unconditional, there would be no Reason, why any Man should be debarr'd of them how wicked soever he be : But the quite contrary is manifest from the Scriptures, where we find, that no Man must be *admitted* into the Church by *Baptism*, who does not first profess the Faith, and vow Obedience to the Laws of CHRIST. And if Faith and Obedience are necessary Conditions of Mens *Admission* into the Church, they must be so of their *continuance* in it. For no Reason can be shewn, why Men should be oblig'd to vow Faith and Obedience in order to their becoming Members of the Church, which does not equally hold for their *Exclusion* from it, when they notoriously break that Vow. So that the Power of *Excommunication* is a manifest Consequence of the *Baptismal* Covenant : It is upon this that Men are *admitted* into the Church, and therefore when they violate their Covenant, which was the Foundation of their *Admission*, they must again be *excluded*. And the same Consideration will lead us to the *Persons*, in whom this Authority is plac'd : For we need only remember, who they are, to whom

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whom CHRIST has committed the Dispensation of the Sacraments; and these having already appear'd to be the *Governors* of the Church, we might safely conclude, tho' CHRIST had left us no express Direction, that it is their Duty to *exclude* from the Sacraments those, whom they find to be unworthy of them.

3. BUT, *Lastly*, The *Governors* of the Church have receiv'd Authority to *exclude* Offenders by our Blessed Lord's positive Institution. Upon *Peter's* confessing our Lord to be the *Son of GOD*, he declar'd first, that upon this Rock he would build his Church, against which the *Gates of Hell* should never prevail; and then added: *And I will give unto thee*, that is to *Peter*, and with him, to the rest of the *Apostles*, as was before prov'd, the *Keys of the Kingdom of Heaven*; and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loos'd in Heaven<sup>y</sup>. In which Words the same thing is twice promis'd under different Expressions: First, it is said, *I will give unto thee the Keys of the Kingdom of Heaven*. Then, Secondly, it follows as a Consequence of *Peter's* having these *Keys*: *Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loos'd in Heaven*. For the understanding of the first of these Ex-

<sup>y</sup> Matth. xvi. 19.



pressions, it may be remember'd, that the *Kingdom of Heaven*, in the Scriptural Notion, is the Church of CHRIST, of which Heaven is the *Metropolis* or principal Part, whence the Members of the Church are call'd *Citizens of Heaven* <sup>z</sup>, and *Fellow-Citizens with the Saints* <sup>a</sup>. And this *Kingdom*, as was formerly observ'd <sup>b</sup>, is sometimes represented under the Notion of an *House*, where some are admitted, and others excluded, according to their different Merits. The *wise Virgins*, whose Lamps were prepar'd, were admitted, and then the Door was shut : After which, the *foolish Virgins*, who had not taken Oyl in their Lamps, were deny'd Admittance <sup>c</sup>. So that whoever is entrusted with the *Keys of the Kingdom of Heaven*, in the scriptural Sense of this Phrase, has Authority to admit into the Church, and to exclude from it. This is one part of the Business of a *Steward*, to take in Servants, or to exclude them, as he shall find them fit, or unfit for his Master's Service; and therefore it most properly belongs in the Church, which our Lord calls his *Houſhold*, to those, whom He has constituted *Stewards* of this *Houſhold*, that is, to his *Apostles* and their *Successors* <sup>d</sup>. King David and his *Houſhold* in *Jerusalem* of *Canaan* are describ'd as Types of CHRIST and his *Houſhold*, or Church, in Heaven, which is call'd the *new Jerusalem* <sup>e</sup>.

<sup>z</sup> Philip. iii. 20. <sup>a</sup> Eph. ii. 20. <sup>b</sup> Chap. I. <sup>c</sup> Matth. xxv. 1, 2, &c. <sup>d</sup> Luke xii. 42. <sup>e</sup> Rev. xxi. 2. Heb. xii. 22.

Chapter V. Whence our Blessed Lord, as the King of this Household, who has the supreme Power to admit and exclude whomsoever He pleaseth, is said to have the Keys of David : *These things saith He that is Holy, He that is True, He that hath the Key of David, He that openeth, and no Man shutteth, and shutteth, and no Man openeth* <sup>f</sup>. The same Phrase is apply'd to Eliakim : *The Key of the House of David, saith G O D, will I lay upon his Shoulder ; so he shall open, and none shall shut ; and he shall shut, and none shall open* <sup>g</sup>. The meaning whereof is, that he should be the chief Officer in the King's Household, and have Power to take in, and exclude whom he judg'd convenient : Accordingly we find, that he was over the Household of Hezekiah <sup>h</sup> when Sennacherib sent Rabshakeh to Jerusalem, which happen'd several Years after Isaiah prophesy'd that this Honour should be conferr'd on him. So that the supreme Power of the Keys of the King's House was in the King himself, but a subordinate Power was entrusted to Eliakim his principal Steward. Consequently, when we apply this Expression to the Church, which is the Antitype of David's Household, the supreme Power of the Keys, that is, the Authority of admitting and excluding, belongs to CHRIST the King ; but the same is exercis'd by his Apostles and their Successors, whom He has appointed to govern the Church

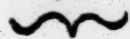
<sup>f</sup> Rev. iii. 7.    <sup>g</sup> Isai. xxii. 22.    <sup>h</sup> 2 Kings xviii. 18.

as his *Stewards*, or Vicegerents. And therefore the meaning of this Promise, as explain'd by parallel Texts of Scripture, is manifestly this: That the *Apostles* and their *Successors* (for there is no Reason to confine the Power of the *Keys* to the Persons of the *Apostles*, as will afterwards be prov'd) shou'd be chief Governors of the Church under CHRIST, and as such should have Authority to *admit* and *exclude* whom they judg'd convenient.

THIS Explication is confirm'd by the following Words, which come now to be consider'd: *Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* Where it may be remember'd, that the Expressions of *binding* and *loosing* do commonly signify *imprisoning*, and *releasing* from Prison; to do which belongs to those who have the *Keys* in their Custody: Whence the Angel in the *Revelations*, who descended from Heaven to *cast Satan into the Prison of the bottomless Pit, and to shut him up there*, is said to have the *Key of the bottomless Pit, and a great Chain in his Hand* to bind him <sup>k</sup>, because Malefactors were commonly bound with Chains, when they were imprison'd: So that the Power of *binding* and *loosing*, as thus explain'd, is a Consequence of having the *Keys*: and when apply'd to the Members of CHRIST's Church,

<sup>k</sup> Rev. XX. 1, 2, 3.



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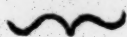
it signifies Authority to *condemn* them for their Sins, or *absolve* them, which is the only way of *imprisoning* and *releasing* from Prison in the spiritual Sense of these Expressions. There are some, who having observ'd that our Blest Lord here says, *whatsoever ye shall bind*, and not *whomsoever*; infer, that this must not be understood of *binding Persons*, but *Things*: And by *binding Things*, they understand making, or declaring them unlawful. And then the Sense of this Promise is, that CHRIST would hold unlawful in Heaven, whatever the *Apostles* declar'd to be so on Earth. Which is not only a manifest Force upon the Words, which the Scriptures never use in any such Sense; but it is also false, because the *Apostles* had no Power either to *make*, or *declare* any thing to be unlawful, which was not before made and declar'd by CHRIST to be so. And therefore, tho' we shall not deny that *Things* are here express'd, yet we affirm that it is very common to put *Adjectives* of the *Neuter* Gender instead of *Substantives*, and so to express *Things*, when *Persons* are understood, of which many Instances occur in all Authors. Or, if any Man rather incline to understand it of *Things than of Persons*, the most natural Sense, and that which is most agreeable to other Passages of Scripture, will be this: *Whatsoever Sins ye shall bind*, that is, pronounce any Man *bound* for; and *whatsoever Sins ye shall loose*, that is, *acquit* any Man of *upon Earth*, the same shall accordingly be *bound* or *loos'd*

*loos'd by me in Heaven.* These Words thus Chapter  
understood do naturally follow the Power of V.  
the *Keys of Heaven*, as before explain'd : And  
both together imply, that whatever Sentence  
shall be pass'd and declar'd by the Governors  
of the Church, shall be ratify'd by CHRIST  
whom they represent : Which is no more than  
may be said of the Vicegerents of any other  
Prince ; That whatever they *act* or *declare* in  
his Name, and by his Commission, has the  
same Authority, as if it was done by the  
Prince himself.

THIS will more fully appear to be the  
true meaning of the Promise, if we compare  
it with another Passage in the same Gospel,  
where our Blessed Lord having caution'd his  
Disciples, that they should not *offend* others,  
proceeds to instruct them how to behave  
themselves, when others *offended* them : That  
*first* they should privately *admonish* the Offen-  
der ; if this did not bring him to Repentance,  
they should then *reprove* him in a more pub-  
lick manner, *before two or three Witnesses* ; but  
if this also prov'd unsuccessful, their last Re-  
medy should be, *to tell it to the Church*, that is,  
to the *Christian Congregation*. And what if  
the Offender neglect to hear them ? They  
could not inflict any Civil Punishment on  
him ; for that would not have been allow'd  
by the Civil Magistrate, neither is it con-  
sistent with the Nature of Church-Authori-  
ty, which has been shewn to be wholly Spi-  
ritual : And therefore all that our Lord directs  
them

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them to do, is, That they should account the *obstinate Offender as an Heathen, or a Publican*; that is, in the most natural and common Sense of the Words, They should look on him no longer as a *Member* of the Church, but place him among *Infidels*, and other *profligate Men*, whose Conversation they us'd to shun <sup>1</sup>.

To avoid the Force of this Passage several things have been said: As *first*, that by the *Church* is not meant the *Christian Church*, but the *Jewish Synagogue*; because there was no *Christian Church* settled, when our *Lord* spake these Words; and therefore it is said, that He speaking to his Disciples as *Jews*, advis'd them to make their Complaint to the *Jewish Synagogue*. *Secondly*, That the meaning of these Words, *Let him be to thee, as an Heathen, or a Publican*, is only, that if the Offender should not repent, and make Satisfaction to the Person whom he had injur'd, upon the *Church's* Admonition, he might be prosecuted in the Courts of their *Heathen* Governors, which was the only Method they could take for Relief, when they were injur'd by *Heathens*; but it was not thought lawful for them, as it is pretended, thus to prosecute those of their own Nation. *Thirdly*, It is said, That whatever be the meaning of these Words, *Let him be to thee, &c.* they are

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<sup>1</sup> *Matth. xviii. 15, 16, 17.*



only a Direction to *private* Men how to *be-* have themselves toward any Brother who had injur'd them ; and not to the Church to pass any Censure upon him.

IN answer to the *first* of these Objections, that not the *Christian* Church, but the *Jewish* Synagogue, is here understood, these things may be consider'd : *First*, That not long before this, in the above-mention'd Text, our LORD us'd this Name in such a manner, as that it can't be doubted but he spake of the Church which he intended to erect : And what Reason can there be, why he should not mean the same Church which he had so lately mention'd ; especially since in both Places he manifestly speaks of the same Authority belonging to his Church, namely, that *whatever* it should *bind*, or *loose on Earth*, should be accordingly *bound* or *loos'd in Heaven*, as will presently be shewn. *Secondly*, The Name of Church is often given to the *Christian* Church, but never once to the *Jewish* Synagogue thro' the whole *New-Testament* ; which alone, tho' we had no farther Reason for it, will hinder any impartial Man from acquiescing in this Sense. *Thirdly*, Tho' the Name of *Church* could fairly be understood of the *Jewish* Synagogue in this Place, as indeed it can't, yet it is most incredible, that our *Lord* should send his Disciples thither, where it was more likely they would receive fresh Injuries, than that they should have their old ones redress'd. Beside, it is

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not probable, that our *Lord's* Disciples had the Liberty of appealing to the *Jewish* Synagogues, because we find in the Gospel, the *Jews* had agreed to cast them all out of the Synagogues <sup>l</sup>, and consequently to deprive them of the Privilege of appealing thither, as well as *Heathens*, or *Publicans*. And lastly, If our *Lord* had sent his Disciples to the Synagogue, he needed not to have assign'd this as a Consequence of the Offender's neglecting to hear the Synagogue, that the Person, whom he had injur'd, should reckon him as a *Heathen*, or a *Publican*; because, when these Words were spoken, the Rulers of the Synagogue had a coercive Power, whereby they could oblige Offenders to reform their wicked Courses; whence our Saviour told his Disciples, they should be beaten in the Synagogues <sup>m</sup>, which we find afterwards fulfill'd in the Persecution rais'd by *Saul* <sup>n</sup>.

THEN to the *second* Objection, that these Words, *Let him be to thee as an Heathen, or a Publican*, imply no more, than that the injur'd Person should have Liberty to implead him in the *Roman* Courts, it may be answer'd; That tho' this should be imply'd in these Words, which can't easily be prov'd, yet the *Apostles* could not rest in this as the full meaning of treating any Man as a *Hea-*

<sup>l</sup> John ix. 22. <sup>m</sup> Matth. x. 17. <sup>n</sup> Acts ix. 1, 2.

then and a *Publican*, because a great deal more was constantly imply'd in this Expression, as the *Jews* then us'd it. For it was accounted a Profanation of the Temple, to bring any *Heathen* so far as into the exterior Court, where the People us'd to pray: And they neither convers'd freely with *Heathens*, or *Publicans*, nor so much as eat and drank with them, nor enter'd into their Houses °. And therefore, in the Notion which our *Lord's* Disciples, to whom he gave this Advice, had of treating Men as *Heathens* and *Publicans*, it imply'd not only, that they might lawfully accuse them before the *Roman* Governour, but that they should have no *religious*, or *civil* Conversation with them.

BUT supposing this to be the meaning of these Words, it is objected *lastly*, That no Direction is here given to the Church to pass any *Sentence* on the Offender, but only to the injur'd Person to avoid his Company. And it is true, that no more is directly express'd in these Words, *Let him be to thee*, &c. but then it is easie to infer from them, that the obstinate Offender was to be an *Heathen*, and a *Publican* to the rest of the Church, as well as to the Person whom he had injur'd: For he could not be an *Heathen* to the injur'd Person, that is, not *admitted* to religious *Communion* with him, without being an *Heathen* in

° *Matth.* ix. 11. *Acts* ix. 3. xxi. 28. *Gal.* ii. 12.



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the same Sense to the whole Church : Because if the Church own'd him as a *Christian* by *admitting* him into her Assemblies, no private *Christian* could *renounce* religious *Communion* with him, without forsaking the Church. And then the avoiding him in *civil* Conversation would have been no Punishment, unless others shun'd him, as well as the Person he had injur'd, whose Company it is likely he would desire to avoid out of mere Shame, and for fear of being put in Mind of his Wickedness, tho' the injur'd Person should have been willing to receive him. *Lastly*, When any Offender continues obstinate after the Church has publicly *admonish'd* him, the whole Society is thereby injur'd and offended, and consequently has the same Reason to reckon him in the number of *Heathens* and *Publicans*, as that one Member who first complain'd. And in the Case of publick Sins, which equally offend the whole *Christian* Congregation, such as Heresie, Blasphemy, and the like, there is at least as great Reason, why the whole Congregation should avoid the Offender as an Heathen, as for private Men's treating those who have injur'd them, in that manner.

So that, notwithstanding these Objections, the plain meaning of this Text seems to be this : That they, who persist in their Offences after the *Christian* Church's Admonition, should thenceforward be *depriv'd* both of religious and civil *Communion* with the Members

bers of the Church, and consequently be reduc'd into the state of *Heathens* and *Publicans*. And this will more fully appear by considering our Lord's Words, which immediately follow: *Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loos'd in Heaven.* Again, *I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.* For where two or three are gather'd together in my Name, there am I in the midst of them <sup>a</sup>. It is manifest, that our Blessed Lord still pursues the same Argument, which He had spoken of in the Words before explain'd, not only because these last Words are presently subjoyn'd without any others intervening, and that with a manifest Relation to the Church, and the Occasion whereof He had been speaking; but because the same Subject is still continu'd after these Words to the end of the Chapter. Now from these Words as following those, which were before explain'd, we may infer, *First*, That the Expressions of *binding* and *loosing*, as was before intimated, relate to *Persons*, and not to *Things*; or at least to *Things*, as they concern *Persons*. For our Lord's Discourse in this place is confin'd to *offending Persons*, whom He directs to treat as *Heathens* or

<sup>a</sup> *Matth. xviii. 18, 19, 20.*

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*Publicans*, and then adds, that whatever the Church shall *bind* or *loose* on *Earth*, shall accordingly be *bound* or *loos'd* in *Heaven*: whereby nothing else can fairly be understood, but that *offending* Brethren, whom the Church shall condemn to be reckon'd *as Heathens*, and so *bind* them on *Earth*, shall have the same Sentence pass'd on them in *Heaven*. Secondly, The Congregation here spoken of, cannot be any other than the *Christian Church*, because they are such as *ask* in *CHRIST'S Name*, in the midst of whom *CHRIST* promises to be, and whose Prayers He promises that *GOD* will grant. Which is a full Proof that what was before said, concerns not the *Jewish Synagogue*, but only the *Christian Church*. Thirdly, What is here said, manifestly implies something done by the Church, and not by any *one* private Member of it: For 'tis the Church's Sentences of *binding* and *loosing*, which our *Lord* promiseth to ratify in *Heaven*: And the Prayers which He promiseth to fulfil, are those which the Congregation makes in his *Name*. Which confirms what was before said, that these Words, *Let him be to thee an Heathen*, &c. tho' express'd in the singular Number, implies the Sentence of the whole Church. Lastly, From the whole Passage together it appears, that our *Lord* instructed his Church to exercise a *judicial Power* over its Members. For this is a manifest Description of a *judicial Process*: He, who has been injur'd, is first directed to tell the Offender

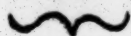


Offender of his Fault privately between themselves : If that have no effect, to admonish him before Witnesses : If this Admonition also prove unsuccessful, to complain to the Church : Then, *if he neglects to hear the Church*, follows the Church's *Sentence*, whereby the obstinate Offender is *separated* from the *Communion* of the Faithful, and reduc'd into the State of *Heathens*. Which being decreed by Virtue of CHRIST's Commission, He promieth to ratify it in Heaven.

ONE thing farther remains to be explain'd before we dismiss this Text ; and that is, whether by the *Church*, and afterwards by the Congregation of *two or three* assembled in the *Name* of CHRIST, be meant the whole *Society* of *Christians*, or only the Rulers of it : And here, tho' it is not to be doubted, but that *Sentences* of this kind were pronounc'd in the publick Assembly, we must not infer, that all the Members of the Assembly gave their Voices before they could be pass'd. What was said under the *last* Head of making *Ecclesiastical Laws*, may be apply'd to the Church's *Censures* ; That they were pronounc'd in publick Assemblies, where as many as desir'd might be present, but receiv'd their Force from the Governors of the Church : It must be added, that since these have appear'd to be invested with Authority to *make* Laws, it is very unlikely they should not have Power to pass *Sentence* on those who break them ; be-

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cause, if there be any difference, *Legislation* is rather a higher Authority than *Jurisdiction*. Neither is it an uncommon way of speaking to ascribe to any Society what is done by the Rulers of it : Thus in Political Bodies, any judicial Sentence pronounc'd by those who have Authority, is the Sentence of the whole Body, tho' perhaps the greater part of the Members never heard of it. And War proclaim'd by the Supreme Powers of any Kingdom, brings all the Members of the Kingdom into a State of War whether they expressly consented to it or not. In the same manner, what is here spoken of the Church, is ascrib'd by St. *Chrysostom*<sup>r</sup> and other ancient Fathers, to the Rulers of it ; That *Complaints* are to be made to them, and they are to pass *Sentence* when any Members of the Church are accus'd. Which Explication agrees with the above-mention'd Words of our *Lord*, where He does not promise the Power of *binding* and *loosing* to all *Christians* in general, but only to *Peter* and the *Apostles*, and in them to the Governors of the Church in succeeding Ages : And it is farther confirm'd by another Passage, which comes now to be consider'd.

IT is that in St. *John's* Gospel, where our *Lord* appearing to his *Apostles* after his Resurrection, said thus to them : *As my Father hath*

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<sup>r</sup> S. Chrysostomus: Εἰπὲ τῇ ἐκκλησίᾳ, τίς ἐστι τοῖς πρεσβυτέροις. Conf. Theophylactus, aliique.

sent me, so send I you. And when he had said this, he braeth'd on them, and saith unto them: Receive ye the Holy Ghost. Whosoever Sins ye remit, they are remitted unto them; and whosesoever Sins ye retain, they are retain'd<sup>s</sup>. In which Words He sends the Apostles in the same manner as the Father had sent him; which can import no less, than that as He was sent by the Father with Authority to Found and Govern the Church, so they should have the same Authority under Him. In order hereto He confers on them the Holy Ghost, by whom all sorts of Power are deriv'd from G o d in the manner formerly explain'd; and as a Consequence of this, He gives them full Authority to Judge the Members of his Church as his Vicegerents and Ministers, promising to ratify in Heaven the Sentences which they should pronounce on Earth: Whosoever Sins ye remit, &c. These Expressions of *remitting* and *retaining* import the same with those of *binding* and *loosing*, which have been already explain'd. For *retaining* (κρατεῖν) implies *holding fast*, or *taking hold of* any Thing, or Person<sup>t</sup>: And therefore is sometimes joyn'd with *binding*, as being preparative to it: Thus Herod having laid hold on John, bound him (κρατῆσας ἔδνεσεν)<sup>u</sup>; and the Angel, who had the Key of the bottomless Pit, laid hold on the Devil and bound him (ἐκρατῆσεν καὶ ἔδνεσεν)<sup>x</sup>. And sometimes

<sup>s</sup> John xx. 21, 22, 23. <sup>t</sup> Matth. xviii. 28. xxi. 46. xxvi. 4.<sup>u</sup> Matth. xiv. 3. <sup>x</sup> Rev. xx. 1, 2.



Chapter V. these Words of *retaining* and *binding* are us'd as synonymous Terms ; whence the same *Hebrew* Word is sometimes translated by the LXX. *retaining* <sup>y</sup>, sometimes *binding* <sup>z</sup> : And *retaining* (κρατεῖν) is set in opposition to *loosing from Bonds* (λύσαι) <sup>a</sup>, and consequently signifies *keeping Men bound* : And other Authors commonly take it in the same sense with *binding* : Whence St. Basil describing the *Freedom of Christians* in their *Bonds*, says, they were *κεκολλημένοι ἀκράτῃτοι*, *unbound*, tho' in *Bonds*. And in like manner *remitting Sin* (ἀρᾶναι) and *loosing* (λύσαι) have the same meaning in the Scriptures <sup>b</sup>. And sometimes they are joyn'd together, when apply'd to other things ; as we find in our *Lord's Words* concerning *Lazarus*, who was *bound* (δεδεμμένος) with his *Grave-cloaths* : *Loose him*, said he, *and let him go* (λύσαιτε καὶ ἀφῆτε). So that we can't doubt but that our *Lord* speaks of the same Authority in this Passage with that, which He had before promis'd under the Names of *binding* and *loosing*.

SOME indeed will have nothing farther to be understood by these Words, than that the *Apostles* were authoriz'd to *preach* the Gospel, which whoever embrac'd, should have his *Sins forgiven* ; and on the contrary, the *Sins* of those who rejected the Gospel, should be *retain'd*, or *punish'd*. But this is a manifest

<sup>y</sup> Dan. x. 8. xi. 6. <sup>z</sup> Jer. xxxiii. 1. <sup>a</sup> Acts ii. 24. <sup>b</sup> Exod. xxxii. 21. Job. xlii. 9.

Force upon the Words, which are never taken in this sense thro' the whole *New Testament*. It is manifest, the *Jews* understood *remitting Sins* in a proper sense, when our *Lord* remitted the *Sins* of the *Paralytick*, and of the Woman, who anointed his Feet; otherwise they would not have charg'd him with Blasphemy for it: And our *Lord* himself meant it in the same sense, and therefore ascribes his *remitting* the *Sins* of those Persons to their *Faith* c. And since this Expression was us'd in a proper sense, when apply'd to our *Lord's* own Power, there is no Reason to understand it in any other way when He speaks of the Power which He committed to his *Apostles*, especially in this place, where He expressly gives them the same Authority under him, which He exercis'd under the Father: *As my Father sent me, so send I you*. So that if we allow our *Lord* to have remitted *Sins* as He was sent from the *Father*, we must not deny this Authority to the *Apostles* as sent by our *Lord*. Besides this Power of *remitting* and *retaining Sins*, or, as it is call'd in other places, of *binding* and *loosing*, manifestly implies a Difference to be made by the *Apostles*: The *Sins* of some Men they were to *remit*, those of others to *retain*; whereas they were oblig'd to preach the Gospel to all *Nations*, , and, as it is elsewhere express'd, to every *Creature*, without

\* *Matth.* ix. 2. *Luke* vii. 48.

Chapter V. Partiality or Distinction. And if any Difference afterwards happen'd in the Condition of those to whom they preach'd, this was owing to the Disposition wherewith they receiv'd the Gospel, and their Behaviour afterwards, and not to the *Apostles* Authority. Lastly, The *Apostles* receiv'd the Power of preaching when they were made *Apostles*, whereas the Power of *binding* and *loosing* was not promis'd till some time had pass'd after their Ordination, and never actually conferr'd till after our Lord's Resurrection, when He had receiv'd *all Power in Heaven and in Earth* d.

OTHERS object, That the taking of *remitting* and *retaining* Sin in the literal sense, would make Men's Salvation very precarious and uncertain, by putting it into the Hands of *Ecclesiasticks*, who thro' Ignorance or Partiality, may *condemn* the Righteous, and *absolve* the Wicked. Which would be true, if the Governors of the Church were the last and supreme *Judges*; and therefore we must here repeat, what has been intimated several times before; That their Judgment is *ministerial* and subordinate to the superior Tribunal of CHRIST, who will undoubtedly reverse any unjust Sentence pass'd by his *Ministers*. So that neither they, who live up to the Rules of the Gospel, need to fear the *Condem-*



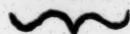
nation of any Man whatever ; nor they, who transgress the Laws of CHRIST, will better their Condition by procuring *Absolution* from his *Ministers*.

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To this it has been sometimes reply'd, That if the Case be thus, the Wicked will neither fare any better for being *acquitted*, nor good Men any worse for being *condemn'd* by the Church, and then the *judicial* Power, to which the Church pretends, is vain, and without any effect. For the Answering of which Objection, we need only consider the Case of a good Man unjustly *excommunicated*, or that of a wicked Man, who having been justly *excommunicated*, afterwards becomes penitent. In the *former* Case, the good Man must plead his Innocence, and use all proper Methods to bring his *Judges* to a sense of their Mistake, with due Respect and Submission to their Authority : Just as it is practis'd in Civil Courts of Justice, where innocent Men who have been unjustly condemn'd, must endeavour with Humility to clear themselves : If after this, the innocent Person is not releas'd by the Church, there is no doubt but he will be absolv'd by CHRIST the supreme Judge. But if this Person, instead of vindicating his own Innocence, should behave himself undutifully to the *Ministers* of CHRIST, he will fall under the same *Sentence*, which would be pass'd in any Civil Court on those, who should revile their *Judges* ; that is, he will be punish'd for his Disobedience, let him

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him be ever so innocent as to the Crime laid to his Charge. Then in the *second* Case, it is *first* of all certain, that a wicked Man can't become truly and fully penitent, without submitting to the Church. For *Repentance* implies a sincere Resolution of Obedience to G O D in *all* things; and this being one of G O D's Appointments, that private *Christians* be subject to the Church, whoever does not submit to the Church's *Censures*, however sorry he may seem to be for his former Sin, can't be truly penitent. Just as if one should believe the *History*, and be desirous to perform the *moral* Duties of the Gospel, yet refuse to be *baptiz'd*, and admitted into the Church's Communion; it is certain, this Man has not his *Sins remitted*, let his Resolutions in other Respects be ever so commendable, because he wilfully neglects the *visible* Ordinance to which C H R I S T has annex'd this Privilege, and despises his Church: So in the present Case, the Church's just Sentence against Men will be confirm'd by C H R I S T in Heaven, however penitent they may seem in other Respects, unless they are *absolv'd*, or at least duly endeavour to obtain *Absolution* on *Earth*. For G O D will most certainly maintain his own Institutions; and whoever expects to be fav'd any other way than that which He has appointed, makes himself wiser than G O D.

I F any should yet remain, who think they may be fav'd by inward Faith and Repentance, without submitting to the Governors,  
and

and returning to the outward Communion of the Church ; let them remember, that it is GOD's ordinary Method to dispence both his *Blessings* and *Judgments* by the Hands of Men. He would not heal *Abimelech*, tho' He *knew the Integrity of his Heart*, till *Abraham* pray'd for him : He is a Prophet, said GOD, and he shall pray for thee, and thou shalt live <sup>e</sup>. GOD commanded *Eliphaz* and his Friends to desire the Prayers of *Job*, For him, said He, will I accept <sup>f</sup>. Under the Law of *Moses* the Offerings were presented by the *Priests*, and it was Death for any of the rest of the *Jews* to sacrifice for themselves. And the same Method was still kept up in the *New Testament* : Our Lord assum'd Human Nature in order to become our *Mediator* ; and He requir'd all his Disciples, in order to their Salvation, to associate into a visible Society, and to partake of visible Ordinances, the Ministration whereof He committed to his *Apostles* and *Ministers*. And to come nearer to the present Subject, the Power of *Judging* was committed to CHRIST as Man, and will be exercis'd by him in that Capacity at the great Day of Accounts : For the Father judgeth no Man, but hath committed all Judgment to the Son ; and hath given him Authority to execute Judgment, because he is the Son of Man <sup>g</sup>. Our Lord promis'd to the *Apostles*, That when He shall sit upon the Throne of his

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<sup>e</sup> Gen. xx. 7, 17. <sup>f</sup> Job xlii. 8. <sup>g</sup> John v. 22, 27.



Chapter V. *Glory, they also shall sit upon twelve Thrones, judging the twelve Tribes of Israel* <sup>h</sup>. And St. Paul affirms in general of the *Saints*, that they shall judge both Men and *Angels* <sup>i</sup>. So that this will have no weight with any reasonable Man against the *Censures* of the Church, or any other Ordinance of the Gospel, that they make the intervention of other Men necessary to our Salvation, since it is, and always has been G O D's ordinary Method, to dispense his *Blessings* and *Judgments* by the Hands of Men.

HAVING thus explain'd and vindicated the Church's Authority to *censure* Offenders, as it was given and instituted by our Blessed Lord; let us now in the *second* place consider the *Sense* and *Practice* of the *Apostles*, and their Successors, the *Bishops* of the Primitive Church; who may reasonably be suppos'd to have understood the Design and Extent of their own Commission far better than we can do at this distance.

AND the first *Sin*, which is said to have been retain'd by the *Apostles*, was that of *Ananias* and *Sapphira*, who brought *part* of the *Price* of their Estate to the *Apostles*, pretending it to be the whole; and so ly'd to the *Holy Ghost*. Hereupon it pleas'd G O D to attest the *Apostolick* Authority of retaining *Sins* by enabling *Peter* to strike both the Offenders with

<sup>h</sup> *Matth. xix. 28.*

<sup>i</sup> *1 Cor. vi. 2, 3.*

present Death <sup>k</sup>. Just as on the contrary side Chapter  
our Lord's healing the *Paralytick*, was a Te- V.  
stimony from GOD, that He had given him  
Power to remit Sins : *That ye may know*, saith He,  
*that the Son of Man hath Power on Earth to forgive*  
*Sins* (then said he to the sick of the Palsy) *Arise,*  
*take up thy Bed, and go unto thine House* <sup>l</sup>.

THE next was that of *Simon the Magician*,  
who having been converted and baptiz'd by  
*Philip the Deacon*, afterwards would have brib'd  
Peter and John with Money to give him the  
Power of conferring the *Holy Ghost*; where-  
by he not only betray'd his covetous and  
wicked Design of increasing his Wealth by the  
Power of Miracles, but exceedingly disho-  
nour'd the *Holy Ghost*, whose Gifts he thought  
were to be purchas'd with Money. Upon this  
St. Peter presently pronounc'd him to be under  
the curse of GOD: *Thy Money*, said he, *perish*  
*with thee, because thou hast thought that the Gift*  
*of God may be purchas'd with Money* <sup>m</sup>: Then, as a  
Consequence of this, he declares him to be ex-  
cluded from the Church's Communion: *Thou*  
*hast neither Part nor Lot in this Matter; for thy*  
*Heart is not right in the sight of God* <sup>n</sup>. Where  
the Phrase which we translate *this Matter*  
(τοῦ λόγου τούτου) signifies *this Word*, and in o-  
ther places of the *Acts* is taken for the Gospel:  
And if we take it here in the same Sense, St.  
Peter not only declares *Simon* to have no part  
in the *Matter* of conferring the *Holy Ghost*,

<sup>k</sup> *Acts* v. 1, 2, &c. <sup>l</sup> *Matth.* ix. 6. <sup>m</sup> *Acts* viii. 20.  
<sup>n</sup> *Ibid.* 21.

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but also to have *no part* in the Gospel. And this Expression of *having no part*, is the same whereby the Tribes beyond Jordan signify'd the Exclusion of their Posterity from religious Communion with the rest of the Jews: In time to come your Children might say to our Children, Ye have no part in the LORD. So shall your Children make our Children to cease from fearing the LORD °. And our Lord applies it to separation from himself, in those Words to Peter, If I wash thee not, thou hast no part in me <sup>p</sup>. The same Phrase sometimes also signifies separation from Civil Communion. Thus Sheba blew a Trumpet, and said, we have no part in David, when he rebell'd against him <sup>q</sup>: And it was again us'd by the ten Tribes, when they deserted Rehoboam <sup>r</sup>. So that to *have no part* in the Gospel is to be excluded from the Communion and Privileges of the Society founded on the Gospel Covenant. Accordingly, this was understood by the Primitive Church to be an Excommunication of Simon; whence we find it decreed in one of the Apostolical Canons, "That if any Bishop, Priest, or Deacon gives Money to be ordain'd, both the Person ordain'd, and he who ordain'd him, shall be depos'd from their Office, and wholly rejected from Communion, as Simon the Magician was by Peter <sup>s</sup>." Yet this was not de-

° Josh. xxii. 24, 25. <sup>p</sup> John xiii. 8. <sup>q</sup> 2 Sam. xx. <sup>r</sup> 1 Kings xii. 16. <sup>s</sup> Apost. Can. XXII. Εἴ τις ἐπίσκοπος διὰ χρημάτων τῆς αἰτίας ταύτης ἐκκλησίας γένηται, ἢ πρεσβύτερος, ἢ διάκονος, καθαρῶς καὶ αὐτὸς καὶ ὁ χειροτονήσας, καὶ ἐκκοπήσῃ πάντεσσι καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπὸ Πέτρος.

" sign'd



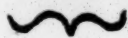
sign'd to be a final and irreverfible feparation from CHRIST and his Church, and therefore St. *Peter* exhorts him to repent ; and *Simon*, fearing fome Divine Judgment would fall on him, prefently fubmits, and intreats the *Apoftles* to intercede with GOD in his behalf : *Pray ye to the LORD for me, that none of thefe things, which ye have fpoken, come upon me* <sup>t</sup>.

ANOTHER remarkable Example is that of the *Corinthian*, who marry'd his *Father's Wife* <sup>u</sup>. St. *Paul* having heard of this, reproveth the *Corinthians* becaufe they *had not mourn'd*, that he, who had done this Deed, might be taken away from among them <sup>w</sup> : Which Words defcribe to us the Practice of the Primitive *Chriftians*, who us'd to lament over fuch of their Brethren, as had made themfelves obnoxious to the *Cenfures* of the Church : And this Phrafe of *taking away from among* them, compar'd with a parallel Expreflion in the *laft* Verfe of the fame Chapter, plainly appears to be meant of *feparating* the Offender from the *Communion* of the *Faithful*. So that the meaning of this Verfe, is this, That the *Corinthians* ought to have lamented for the great Scandal, which their offending Brother had given to the *Enemies* of Religion, and for the Danger to which he had expos'd himfelf, and thereupon to have *excluded* him from their Com-

<sup>t</sup> *Acts* viii. 24.    <sup>u</sup> *1 Cor.* v. 1.    <sup>w</sup> *Verfe* 2.

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munion. But they having neglected this part of their Duty, the *Apostle* himself proceeds to pass Sentence on him: *For I verily, as absent in Body, but present in Spirit, have judg'd already, as tho' I were present, concerning him that hath so done this Deed: In the Name of our Lord JESUS CHRIST, when ye are gather'd together, and my Spirit, with the Power of our Lord JESUS CHRIST, to deliver such an one unto Satan for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord JESUS<sup>x</sup>.* In which Words there are several things which deserve to be particularly consider'd: As *first*, The Authority, whereby Sentence is here pass'd; which is express'd by the *Spirit* of *St. Paul*, whereby is meant the *Apostolick* Power conferr'd on him by *CHRIST* who gave to him, as also to the rest of the *Apostles*, the *Holy Spirit* in order to retain and remit *Sins* in the manner before explain'd. With the *Spirit* of *St. Paul*, the *Name* of our Lord *JESUS* is also mention'd; which implies, that *St. Paul* acted in this Case as *CHRIST's* Vicegerent and *Minister*, and that this *Sentence*, tho' pronounc'd by *St. Paul*, was pass'd by the Authority and Commission of *CHRIST*. *Secondly*, Here is the manner of passing the *Sentence*, which was to be done in *St. Paul's* Absence, and by the Church gather'd together, that is, in the publick Congregation. For we can't suppose, that it was to be pronounc'd

<sup>x</sup> 1 Cor. V. 3, 4, 5.

by the whole Congregation, but only by some of the *Prophets* presiding there in St. Paul's Absence, whose Acts may very well be said to be done by the Church, as was before shewn. *Thirdly*, Here is the Punishment itself, which is call'd *Delivering to Satan*. For the better understanding of which Expression, it may be remember'd, that the Church, or *Kingdom of CHRIST*, as was shewn in the first Chapter of this Discourse, was erected in Opposition to *Satan's Kingdom*: Hence all *Christians* covenant at their Baptism to *renounce the Devil and his Works*, Whereupon they are admitted into the Church of *CHRIST*, and taken into his Protection: And therefore, they who notoriously break their *Baptismal Covenant*, and instead of obeying *CHRIST*, openly adhere to the *Devil*, are again excluded from the Church of *CHRIST*, and consequently deliver'd back to the *Devil*, and reduc'd into the state of *Heathens*, who are under the Dominion of the *Devil, the Prince of this World* &c. It is probable, that in this first Age of the Church, such as were *deliver'd to Satan*, commonly fell into some very great Pain or Disease of Body; GOD being then pleas'd to attest the Church's Authority, by permitting *Satan* to torment them in this visible manner. And the Scriptures ascribe all sorts of Calamities, which befall Mankind, to the procurement of

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<sup>v</sup> John xv. 11.



Chapter V. the Devil: Thus all the Afflictions of *Job* are said to be of the *Devil's* sending <sup>z</sup>. The Woman in the Gospel, who was so *bound together* that *she could not lift up herself*, is said to have had a *Spirit of Infirmary*, and to be bound by *Satan* <sup>a</sup>. And to mention only one Instance more, another Person is said to be *dumb and deaf*, to *some*, *gnash with his Teeth*, and *pine away* thro' the Possession of the *Devil* <sup>b</sup>. But tho' these and the like Effects proceeded merely from the Malice of *Satan*, it often pleas'd GOD to turn them contrary to *Satan's* Intention, to the great Benefit of the Sufferers. Thus it happen'd to *Job*, and in the Case before us, the Incestuous Person was to be *deliver'd to Satan*, not in order to his eternal Damnation, but that the *Destruction of his Flesh*, caus'd by the *Devil's* inflicting on him some great Pain of Body, might bring him to Consideration and Repentance, and consequently be a means to *save his Spirit*, that is, his Soul, *in the Day of the Lord JESUS*, that is, in the Day when our Lord shall judge the World. This together, seems to be the most natural Exposition of this Passage: For we must not suppose, that *delivering to Satan* imply'd merely, that the Person so *deliver'd* should be put into the Hands of *Satan* to be tormented, and not that he should also be *excluded* from the *Communion of CHRIST* and his

<sup>z</sup> *Job* i. 12—20. ii. 7. <sup>a</sup> *Luke* xiii. 11, 16. <sup>b</sup> *Mark* ix. 18, 19.

Church, and thereby reduc'd to be a Member of *Satan's* Kingdom : Since it is manifest, that the incestuous *Corinthian* was to be banish'd from the Communion of *Christians* : For the *Apostle* adds in the next Verse, *Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleaven'd* <sup>c</sup> ; which metaphorical Words he explains in one of the following Verses : *Now I have written unto you, not to keep Company, if any Man that is call'd a Brother be a Fornicator, or covetous, or an Idolater, or a Drunkard, or an Extortioner, with such an one, no not to eat* <sup>d</sup>. Which is the same our Lord directed in other Words concerning the Person, who neglected to hear the Church ; *Let him be to thee as an Heathen Man, or a Publican* ; That is, have no Conversation, nor so much as eat a common Meal with him : And if the incestuous *Corinthian* was banish'd from the common Meals of *Christians*, most certainly he was excluded from the *Lord's Supper*, and the *Feasts of Charity*, which in the first Ages commonly went along with it. This Sentence the *Apostle* urges farther in the following words, wherein he asserts the Church's Authority to *Judge* and *Censure* its own Members, whom he distinguishes from those who are without the Pale of the Church, over whom the Church has no Authority, and therefore he leaves them to be judg'd by GOD : *For what have I to do to judge them also, that are*

<sup>c</sup> 1 Cor. V. 7.    <sup>d</sup> Ibid. II.

Chapter without? do not ye judge them that are within?  
 V. But them that are without GOD judgeth. There-  
 fore put away from among your selves that wicked  
 Person <sup>e</sup>.

WHAT Effect this Injunction of St. Paul had upon the *Corinthians*, may be learnt from his second Epistle to them, where having told them the Reason, why he had griev'd and made them sorry, by requiring them to mourn over their incestuous Brother, and to excommunicate him, he adds: *Sufficient to such an one is this Punishment, which was inflicted of many<sup>f</sup>*: which manifestly implies, that *many*, that is the Church of *Corinth*, or the chief Minister acting with their Approbation, had inflicted the Punishment decreed by St. Paul, and that the Offender was thereby brought to a better Mind: Whence the *Apostle* now directs them to comfort and forgive him, namely, by restoring him to their Communion, lest he should be swallow'd up with over much Sorrow, and lest Satan should by that means get Advantage to destroy him by tempting him to Despair, or other ways: As therefore he had before decreed him to be censur'd in the Name, and by the Authority of CHRIST, so now he remits the Censure pass'd on him by the same Authority: To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the Person of CHRIST \*,

\* 1 Cor. V. 9, 12, 13.    <sup>f</sup> 2 Cor. ii. 6.    \* 2 Cor. ii. 10.



So that here is full Evidence, that the *Apostles* exercis'd a *judicial* Power over the Members of the Church, by *censuring* Offenders, and afterwards *remitting* the *Censures* pass'd on them, upon their Repentance. And tho' all this was to be done in the Face of the Congregation, yet both the *Censure* and the *Remission* of it were decreed by the *Apostle* as our *Lord's* Vicegerent, who expressly commands the Congregation to comply with him <sup>g</sup>, and requires their *Obedience* to his Authority <sup>h</sup>. And from the latter part of this Account it is manifest, that the Offenders inward Grief and Repentance were not sufficient to give him *Consolation*, till the Church had deliver'd him out of the Hands of *Satan*, and restor'd him to the Communion of the Faithful, by taking off his *Censure*.

THERE are several other Passages in St. Paul's Epistles to the *Corinthians*, where he asserts his Authority to *censure* Offenders. He threatens *to come* to them with a *Rod*, if they should be Refractory and Disobedient; and this he opposes to *coming with Love, and the Spirit of Meekness*, which he would do if he found them Obedient <sup>i</sup>: which manifestly implies his Intention to chastize such of them, as were disobedient to his Authority, by *censuring* them. In other places he threatens, that if they persisted in their evil Courses, he

<sup>g</sup> 1 Cor. v. 13. <sup>h</sup> 2 Cor. ii. 9. <sup>i</sup> 1 Cor. iv. 21.

Chapter V. *would not spare, but would use sharpness, and revenge all Disobedience, and this by the Authority which the LORD had given him<sup>k</sup>, which are plain Expressions of his Power to judge and punish Offenders. The same is intimated again in these Words: I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be Debates, Envyings, Wraths, Strifes, Backbitings, Whisperings, Swellings, Tumults: And lest when I come again, my GOD will humble me among you, and that I shall bewail many, which have sinn'd already, and have not repented of the Uncleaness, and Fornication, and Lasciviousness, which they have committed<sup>l</sup>. Where his being found to them such as they would not, means his exercising Severity in censuring them: And his being humbled and made sorrowful, and bewailing them are Expressions of the Sorrow and Lamentation, which the Separation of Offenders from Communion occasion'd, as was before observ'd: Whence speaking of what was before commanded concerning the incestuous Person, out of much Affliction and Anguish of Heart, says he, I have wrote to you with many Tears<sup>m</sup>; and he speaks also of the Grief and Mourning, which this occasion'd to the Corinthians themselves<sup>n</sup>.*

THE same Apostle tells Timothy, that he had deliver'd Hymenæus over to Satan, who

<sup>k</sup> 2 Cor. x. 6, 8. xiii. 2. 10. <sup>l</sup> 2 Cor. xii. 20, 21. <sup>m</sup> 2 Cor. ii. 4. <sup>n</sup> 2 Cor. ii. 2. vii. 11.

*had made shipwreck of the Faith, and blasphem'd the Christian Religion: And as it is said in another place, had err'd concerning the Faith, saying, that the Resurrection is pass'd already °. So that the same Sentence which the Corinthian suffer'd for Immorality, was pass'd on Hymenæus for Blasphemy and Heresy.*

THE same Apostle directs the Romans to avoid, that is, shun the Company of those Men, who sow'd Dissensions among them <sup>p</sup>. And he writes thus to the Thessalonians, *We command you, Brethren, in the Name of our Lord JESUS CHRIST, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the Traditions, which he receiv'd of us <sup>q</sup>. And again, If any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed <sup>r</sup>.* Which are general Precepts to banish from their Communion all sorts of notorious Criminals.

ST. John not only requires those, to whom his second Epistle was written, to shun the Company of Hereticks, but even to deny them common Civilities: *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God-speed. For he that biddeth him God-speed, is partaker of his evil Deeds <sup>s</sup>.* Which Passage may be illustrated by what Irenæus, who was Disciple to Poly-

<sup>°</sup> 1 Tim. i. 19, 20. 2 Tim. ii. 17, 18. <sup>p</sup> Rom. x. 6, 17.  
<sup>q</sup> 2 Thess. iii. 6. <sup>r</sup> 2 Thess. iii. 14. <sup>s</sup> 2 John 10, 11.



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*carp*, one of St. John's Disciples, relates of this *Apostle*: That hapning to go into the Bath at *Ephesus*, he found there *Cerinthus* the *Heretic*, who deny'd our Lord's Divinity; whereupon he presently leap'd out, without staying to wash himself, saying, *Let us fly, lest the Bath, having in it Cerinthus, the Truth's Enemy, should fall on us* \*. And since this *Apostle* suffer'd not the *Orthodox Christians* to admit *Hereticks* into their *Houses*, which in that Age were their Churches, and would not himself stay under the same Roof, where any of them happen'd to be, we may rest assur'd, that he did not assemble with them to worship G O D.

IF the Scriptures had left us no farther Account of *Ecclesiastical Discipline*, than this which was exercis'd by the *Apostles*, we might safely conclude, that the same was to be continu'd in succeeding Ages; because the Reason and Necessity of *Discipline* are not confin'd to the *Apostolick* Age, but lasting and perpetual. However, there do not want *scriptural* Examples, to prove, that the Authority of exercising *Discipline* belong'd to others beside the *Apostles*. Not to repeat the general Exhortations of St. Paul and St. John to exclude notorious Offenders from Communion, which have already been mention'd, and would of themselves be sufficient, tho'

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\* *Irenæus* lib. III. cap. III. *Eusebius* lib. IV. cap. XXII.

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we could produce no others, to shew, that those Churches had an inherent Power to *censure* their own Members, for otherwise they must have expected a particular Precept from some *Apostle* to do it; it was committed to *Timothy* and to *Titus*, whom *St. Paul* set over the Churches of *Ephesus* and *Crete*: For he writes thus to *Timothy*: *Against an Elder receive not an Accusation, but before two or three Witnesses* <sup>u</sup>: Which manifestly implies, that he had Power to *receive Accusations* against any Members of the Church, the *Elders* themselves not excepted, tho' when they were concern'd, more Caution was requir'd than at other times: And if to *receive Accusations*, and hear *Witnesses*, he must have Authority to pass some *Censure* upon them, if they were found Guilty. And the same *Apostle* writes thus to *Titus*: *A Man that is an Heretick after the first and second Admonition reject* <sup>x</sup>. Which Words, if compar'd with the Practice of the *Apostles*, and our *Lord's* Direction as before explain'd, plainly import, That *Hereticks*, who persisted in their Errors after several *Admonitions*, were to be excluded from the Communion of *Christians*. The same Power is expressly said to have been exercis'd by *Diotrephes*. Who this Person was, is not certain; but he appears to have been a Man of Authority, and one that affected a greater *Pre-eminence* than was his due; insomuch that he refus'd to submit to *St. John*, and to *receive*

<sup>u</sup> 1 Tim. v. 19. <sup>x</sup> Tit. iii. 10.

those

Chapter V. those who came from him, and such as receiv'd them he cast out of the Church <sup>y</sup>. This indeed was a very high Abuse of his Jurisdiction, and therefore St. John threatens to chastize him for it: *Wherefore, says he, if I come, I will remember his Deeds which he doth*; meaning probably, that he would depose him from his Office, or excommunicate him: For remembering Crimes in the scriptural Notion of this Expression, implies an Intention to punish; whence God is said to remember Mens Sins no more, when He forgives them <sup>z</sup>. However, we may reasonably conclude from Diotrephes's misapplication of Ecclesiastical Censures, that the Governors of the Church in that Age exercis'd this Power of censuring Offenders, otherwise there would have been no Colour for him to pretend to it. Lastly, It was observ'd in the last Chapter, and must here be repeated, that the Angel or Bishop of the Church of Ephesus had Authority to try and convict the false Apostles <sup>a</sup>. And that the Bishop of Pergamus was severely reprov'd for having the Nicolaitans in his Communion <sup>b</sup>; and the Bishop of Thyatira for suffering that Woman Jezebel <sup>c</sup>. Which manifestly implies, they had Authority to exclude from the Church, otherwise they could not have been blam'd for permitting them to remain in it.

IF we descend from the Scriptures to the earliest Accounts of the Church in the next

<sup>y</sup> 3 John 9, 10. <sup>z</sup> Heb. viii. 12. <sup>a</sup> Rev. ii. 2. <sup>b</sup> Ibid. 15, 16. <sup>c</sup> Ibid. 20.



Ages after the *Apostles*, we shall find many convincing Proofs, that the same Method of *excluding* notorious Offenders from the civil and religious Conversation of the Faithful, was constantly kept up as a thing of *Divine* Institution. We are told, that *Polycarp*, St. *John's* Disciple happening to meet *Marcion*, with whom he had some Acquaintance before his falling into *Heresy*, the *Heretick* ask'd him, *Do you know us*, Polycarp? *I know thee*, reply'd Polycarp, *to be the first-born of Satan*; and so refus'd to have any farther Conversation with him. This is attested by *Irenaus*, Polycarp's Disciple, who compares it with the before-mention'd Account of St. *John's* flying from *Cerinthus*, and then concludes with this *Ephiphonema*: "So much did the *Apostles* and their Disciples avoid even the speaking to those who had corrupted the Truth, according to St. *Paul's* Advice; *An Heretick after the first and second Admonition reject* \*." In the same Age with Polycarp flourish'd *Aquillas*, an eminent Mathematician and Astrologer, who being intrusted by *Adrian* the Roman Emperor with the Re-building of *Jerusalem*, was converted and baptiz'd there. After which he still pursu'd his Astrological Studies, and every Day observ'd the Horoscope of his Nativity: For this he was *admonish'd and reprov'd*

\* *Irenaus* lib. III. cap. III. pag. 204. Τοσαύτῳ οἱ ἀπόστολοι καὶ οἱ μαθηταὶ αὐτῶν ἔχον ἐνστάσιαν, πρὸς τὸ μηδὲ μέχει λόγου κοινωνεῖν τινὶ τῷ ἑταίρῳ αἰσχρῶν καὶ ἀλήθειαν, ὥς καὶ Παῦλος ἐποίησεν, Αἰρετικὸν ἀνθρώπον μετὰ μίαν καὶ δολίαν νεθεσίαν ὡρᾶν.

Chapter V. *by the Teachers of the Church, but instead of hearkening to them, he grew peevish and contentious, and obstinately defended his Astrological Doctrines, particularly that of Fate, whereupon he was cast out of the Church as unfit for Salvation †, after which he turn'd Jew. Another, whom the Church of this Age excommunicated for Heresy was Cerdon, who coming to Rome when Hyginus was Bishop there, recanted his Errors, and was restor'd to Communion: After which relapsing into his Heresy, he was again excommunicated; and thus was cast out of the Church, and again received into it several times, till at length he finally revolted. This Account is deliver'd by Irenæus, who liv'd in the same Age ||. Cotemporary with these was Marcion, as appears from the foremention'd Account of his meeting Polycarp: This Man was excommunicated for Whoredom by his own Father, who was Bishop of Sinope in Pontus: Whereupon he fled from his own Country, and came to Rome, where several of those, who had convers'd with the Apostles, were still alive; and they having understood that Marcion was excommunicated in his own Country, refus'd to have any Communion with him, whereupon he joyn'd himself to Cerdon the Heretick \*. After this, if Tertullian's Account may be credited, he*

† Epiphanius lib. de Ponder. & mensur. cap. XV. Ἐλεῖχον αὐτὸν ἀπὸ τῆς διδασκαλίας καὶ ἐπισκοπῆς ἐνεκα τούτου, μὴ διορθῆσθαι, ἀλλὰ φιλονεικῶς μάλλον ἀντιστεῖσθαι—ἡρώδης πάλιν τὴν ἐκκλησίαν ὡς ὠχρεῖται πρὸς σωτηρίαν.

|| Lib. III. sub finem cap. IV. \* Epiphanius hares. XLII.

was restor'd to the Church, but upon his Relapse into *Heresy*, was again cast out of it. And this happen'd several times both to *Marcion* and his Cotemporary Heretick *Valentinus*, till at length upon their repeated Relapses, they were for ever banish'd from the Communion of *Christians*. \*

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ABOUT this time flourish'd *Justin Martyr*, who remonstrating to *Antoninus Pius*, the Roman Emperor, how unjust it was for *Christians* to be put to Death meerly for owning themselves to be *Christians* without any Crime prov'd against them, has these Words: "It is our desire, that Enquiry be made into Crimes, which are laid to the Charge of *Christians*, and if they appear to be true, that the Authors be punish'd according to their Demerit, or rather that we may punish them †." Now it is certain, that *Christians* having then no Civil Authority, could inflict no Punishment on their Members, but *Excommunication*; and this Phrase of Punishing (κολάζειν) is apply'd by other Fathers to *Excommunication*; particularly by *Theophylact*, who says, that St. Paul, by GOD's humbling him among the *Corinthians*, means that he should be oblig'd to punish, that is *excommunicate*, some of them ||. Indeed, some other Senses have been put upon this Passage of

\* *Tertullian lib. de praescript. haeret. cap. XXX.*

† *Apol. I. pag. 4. edit. Oxon. αξιῶμεν τὰ κατηγορέμενα αὐτῶν ἐξιλέεσθαι, καὶ εἰν ἔτιως ἔχοντα ἀποδείκνυνται, κολάζεσθαι, ὡς πρέπειν ὅτι, μᾶλλον ἢ κολάζειν. || Theophylactus in 2 Cor. xii.*

21. Ταπεινώσειν γὰρ τὸτο καλεῖ τὸ κολάσαι τινας.

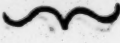


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*Justin Martyr*, but they are so forc'd and inconsistent with the Context, that they do not deserve to be particularly examin'd. Afterwards the same Author has these Words: " This Repast we call the *Eucharist*, where-  
" of no Man is allow'd to partake, who does  
" not believe our Doctrine to be true, and  
" has been wash'd for the Remission of Sins,  
" and Regeneration, and so lives as CHRIST  
" prescrib'd \*." Where it is manifest, that in order to receive the *Eucharist*, it was not sufficient for one to have been baptiz'd, but he must also live according to our Lord's Prescription. Consequently, they who liv'd otherwise, were then debarr'd from this Sacrament, which was an *Excommunication*.

A little before the Conclusion of this Century *Victor Bishop* of Rome cast *Theodotus* out of the Church for denying our Lord's Divinity †. And the same Person *excommunicated* the *Bishops* of *Asia* and their Churches for observing *Easter* at the same time with the *Jews*, wherein he pretended they deviated from the *Apostolical* Rule. This indeed was an unjust Act, and blam'd by *Irenaus* and other *Bishops* of that Age, who rightly thought that Churches might differ from one another in things of this kind, without any breach of Catholick Communion, or Charity: However, it is a

\* *Justin. Apol. I. pag. 128.* Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία ἥς ἔστιν ἄλλω μετὰ τὸν ἕκτον ὅταν ἢ τὰ πέντε ἢ τὰ ἑπτὰ ἀληθῆς ἦν τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λυσανθῶς τὸ ἴδιον ἀφέσιως ὁμαρτιῶν καὶ εἰς ἀναγέννησιν λαβόν, καὶ ἔτις βίβντι ὡς ὁ Χριστὸς παρέδωκεν. † *Eusebius Eccles. Hist. lib. V. cap. xxviii.*

good Evidence, that *Excommunication* was Chapter  
us'd at this time in the Church. In the time V.  
of *Zephyrinus*, *Victor's* immediate Successor,   
there was one *Natalis*, who had been a *Con-*  
*fessor*, but afterwards was seduc'd by the Dis-  
ciples of *Theodotus* to be their *Bishop*: This  
Man being made sensible of his Crime, co-  
ver'd himself with Sackcloth, and in that Ha-  
bit fell prostrate before *Zephyrinus*, and also  
roll'd himself at the Feet both of the *Clergy*  
and *Laity* as they went into the Church,  
intreating to be restor'd to their Communion,  
which was at length not without some Diffi-  
culty granted †.

ABOUT this time liv'd *Tertullian*, in whose  
Description of the *Christian* Assemblies there  
is this remarkable Passage: " There are Ex-  
hortations, *says he*, Reproofs, and the Divine  
Censure. They judge with great Authori-  
ty, as being assur'd, that G O D is present  
with them; and if any offend in such a  
manner, as to be *excluded* from commu-  
nicating in Prayer, from the Assemblies,  
and from *all* religious Intercourse, it is a  
strong Presumption of their Condemnation  
in the last Judgment †." In which Words  
it may be observ'd: *First*, That Men were

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† *Ibidem*. † *Tertullian. Apolog. cap. XXXIX. Ibidem etiam exhortationes, castigationes. & censura divina. Nam & judicatur magno cum pondere, ut apud certos de Dei conspectu; summumque futuri judicii præjudicium est, si quis ita deliquerit, ut a communione orationis, conventus, & omnis sancti commercii relegatur.*

Chapter V. *admonish'd, and then with more Severity reprov'd, before their Excommunication. Secondly, That the Sentence of Excommunication banish'd Men from the publick Assemblies, and all religious Communion. Thirdly, That it was pronounc'd as in G O D's Presence, and reckon'd to be a Forerunner of Condemnation in the last Judgment. In another place the same Father informs us, who it was that had Power to excommunicate, when he says, " That it is part of the President's, or Bishop's Office to cast out of the Church \* : " Which is the more remarkable, because he there describes the Practice of the Church from the Apostles times. In other places he mentions several of the Crimes, for which Excommunication was commonly inflicted. Not to speak of Heresy, of which some Examples were before produc'd from this Author, he says it was customary to exclude those who " had been guilty of any sort of unlawful Lust, " not only from the Threshold, but from all " Places under the Church's Roof †." In another place he affirms in general, " That " all grievous Crimes are to be watch'd against with such care, that we must not " only shun the Crimes, but those who commit them ‡."*

N O T long after this, *Origen*, comparing the

\* *Lib. de Pudicit. cap. XIV. ut extra ecclesiam detur—in erat in Præsidentis Officio. † Lib. de Pudicit. cap. iv. Reliquas autem libidinum furias impias & in corpora & in sexus ultra jura naturæ, non modo limine, verum omni ecclesiæ tectō submovemus. ‡ Lib. de Idololatr. cap. xi. Graviora delicta quæque pro magnitudine periculi diligentiam extendunt observationis, ut non ab eis tantum abscedamus, sed & ab iis per quæ fiunt.*



Discipline of *Christians* with that of Heathen Philosophers, gives us a particular Account of the manner of admitting Men into the Church, and excluding them from it, as it was practiced in his time : “ The Philosophers, *says he*, make  
 “ their Discourses in publick, and admit all,  
 “ who will come to be their Auditors, without any distinction : Whereas the *Christians*  
 “ try and examine, as far as ’tis possible, the  
 “ very Souls of those who desire to be their  
 “ Hearers : They first instruct them privately, and when they are found sufficiently  
 “ dispos’d to lead a good Life, they introduce  
 “ them into the publick Assembly. Here they  
 “ who have been but lately introduced, and  
 “ have not receiv’d the Symbol of Purification, (*that is, Baptism*) are assign’d to a different Place from the rest, who have already given full Proof of their sincere Resolution to addict themselves wholly to the *Christian* Doctrine and way of Life. Some of  
 “ these latter are ordain’d to enquire into the  
 “ Lives and Conversations of those who present themselves to be admitted, in order to  
 “ prohibit infamous and vile Persons from  
 “ coming into their Assembly : The rest they  
 “ receive with great willingness, and make  
 “ them every Day better. And tho’ *Celsus*  
 “ describes them to be like a Company of infamous Juglers and Impostors, how severe  
 “ is their Discipline towards Sinners, especially those who have been defil’d with Lust,  
 “ whom they drive out of their common Assembly ? The School of *Pythagorean* Philo-

† Origen. adv. Celsum Lib.II. P.142. edit. Cant. Οἱ μὲν γὰρ  
 δημοσία διαλεγόμενοι φιλόσοφοι, ἔ φιλοκινεῖσι τὸν ἀκρόνους·  
 ἔλα' ὁ βελομένης ἔθηκε καὶ ἀκρί· χειριανοὶ ὅ καὶ τὸ δωματὸν  
 αὐτοῖς περὶ αὐτὰς αἰσάντες τ' ἀκρίν σφῶν βελομένων τὰς ψυχὰς,  
 καὶ ἰδίαν αὐτοῖς περὶ αὐτὰς αἰσάντες ἐπὶ δόκῳ αὐτὰρ κως οἱ  
 ἐκρεαίαι, πρὶν εἰς τὸ κοινὸν εἰσελθεῖν, ἐπεδεδωκέναι πρὸς τὸ  
 θέλῃν καλῶς βιῆν· τὸ τηνικάδε αὐτὸν εἰσάγουσιν, ἰδίᾳ μὲν  
 ποιήσαντες τάγμα τ' ἀρῖι ἀρχομένων καὶ εἰσαφομένων, καὶ ἐξέπω  
 τὸ σύμβολον τῆ ἀποκεκάρθαι ἀνελιφθῶν· ἔτερον ὅ τὸ τ' καὶ τὸ  
 δωματὸν περὶ αὐτὰς αἰσάντων ἐαυτῶν τ' περὶ αἰσάντων, ἐκ ἄλλο τι βελεδῶν  
 τὰ χειριανοὺς δόκῳ παρ' οἷς εἰσὶ τινες τέλει αἰσάντων πρὸς  
 τὸ φιλοπύδῃν τὸν βίος, καὶ τὰς ἀσφαγὰς τ' περὶ αἰσάντων, ἵνα τὸν  
 καὶ τὰ ἐπὶ ῥήματα περὶ αἰσάντων ἀποκαλύψωσιν ἢ κεν ἐπὶ τ' κοινὸν  
 αὐτῶν σύλλογον· τὸν ὅ μὴ τοιούτους ὅλη ψυχῇ ἀποδεχόμενοι,  
 βελτίους ὁσημέρῃ καλῶς ἀσφαγῶσιν. Οἷα δ' ὅτι αὐτοῖς ἀσφαγῇ  
 καὶ περὶ ἀμαρτανόων, καὶ μάστιγα τ' ἀκολασαυτόων, ἔς ἀπε-  
 λύνεσι τὴ κοινῇ οἱ καὶ τ' Κέλσον περὶ αἰσάντων ἐπὶ τ' ἀσφαγῇ τὰ  
 ἐπὶ ῥήματα ἀποδεικνυμένοι; καὶ τὸ μὲν τ' Πυθαγορείων σεμνὸν δι-  
 δασκαλὸν κενοφάνεια τ' ἀσφαγῇ τὸ σφῶν οἰλοσφῶν καὶ ἐπὶ  
 δασκαλῇ ἐξελόγῳ νεκρὸς αὐτὸν γερωνέων· εἶτοι ὅ ὡς ἀπὸ το-  
 λότας καὶ τεχνιχοῦσιν τὸν θεῶν τὸν ὑπ' ἀσφαγῇ ἢ τινος αὐτῶν  
 γεννηκόμενος, ὡς νεκρὸς περὶ αἰσάντων καὶ ὡς ἐκ νεκρῶν ἀναστάντας ἐάν  
 ἐξελόγον ἐνδ' αἰσάντων ὁ μετὰ αὐτὸν, χερὶν πλεονεῖ τ' καὶ ἀρχὰς  
 ἀσφαγῇ ὡς ἐπὶ αὐτὸν πρὸς περὶ αἰσάντων· εἰς ἐδεμίαν ἀρχὴν καὶ περ-  
 γασίαν τ' ἀσφαγῇ ἐκκλησίας τῆ θεῶν καὶ ἀσφαγῇ τὸν φθα-  
 τανίας μὲν τὸ περὶ αἰσάντων τὸν λόγῳ, ἐπὶ αἰσάντων.

plain

plain Account of the Church *Discipline* in this Age. And the same Father in other Places informs us, that this *Discipline* was exercis'd by the *Bishops*: "The *Bishop*, saith he, ought sometimes to use his Power, and deliver Sinners to *Satan* for the destruction of the Flesh, that the Spirit may be sav'd \*." In another Place, "Tho' he (*the wicked Person*) shall be conceal'd from the *Bishop*, or escape Exclusion thro' his Partiality, yet he is self-condemn'd †." In both which Places he manifestly supposes the Power of *Excommunication* to lodg'd in the *Bishop*.

IN this Age liv'd *Paulus Samosatenus*, *Bishop* of *Antioch*, who deny'd our Lord's Divinity, for which he was depos'd from his Office, and excluded from the Communion of the Church; and this by a very great Company of *Bishops*, who assembled on that Occasion ||.

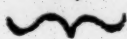
A little before *Paulus* flourish'd *Cyprian*, in whose Works there are many Proofs of the *Bishop's* Power to *excommunicate*. In his Epistle to *Caldonius* and *Herculanus* two *Bishops*, and *Rogatianus* and *Numidicus* two *Presbyters*, which he wrote in his Banishment, he deposes them to *excommunicate* *Felicissimus*, one of the *Presbyters* of *Carthage*, for Schism, Adultery, and other Crimes; and *Augendus* one of his Adherents, with all the rest of their Associates ‡. How this Delegation was execu-

\* Homil. xii. in *Matth.* xx. † Homil. xii. in *Levit.* xxi.  
|| Eusebius *Eccles. Hist. Lib. VII. Cap. xxix.* ‡ Cyprianus  
Epist. XLI.



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ted we may learn from the Answer return'd by the Delegates to *Cyprian*, wherein they acquaint him, That they had *excluded from Communion Felicissimus, Augendus, Repostus, Irene, Paula, Sophronius, and Soliassus* \*. It was observ'd in the last Chapter, that *Cyprian* advis'd *Regatianus* a certain *Bishop*, "To exercise the Power of his *Episcopal* Dignity, by *deposing* or *excommunicating* a disobedient *Deacon* †. Sometimes the *Clergy* and People, especially such of them as had been *Confessors* in the time of Persecution, interceded with the *Bishop* to restore penitent Offenders to Communion; which is a manifest Proof, they could not do it without him; especially since the *Bishops* sometimes rejected such Petitions. The *Confessors* of *Carthage* having desir'd *Cyprian* to restore the *Lapsers* in Persecution, in a more assuming manner than was usual, he was so far from complying with their Request, that he tells his *Presbyters* and *Deacons*, "If any of them, or any others should presume to communicate with the *Lapsers* before he had restor'd them, themselves should be *priv'd of Communion* ‡." And he tells the *Lapsers*, "That all *Ecclesiastical* Acts were to be manag'd by the *Bishops*, to whom *CHRIST* gave the *Keys of Heaven* with the Power of *binding* and *loosing* in the Person of

\* Epist. XLII. † Epist. III. Fungaris circa eum potestate honoris tui, ut eum vel deponas, vel abstineas. ‡ Epist. XXXIV. Interea si quis immoderatus & præceps, sive de nostris Presbyteris vel Diaconibus, sive de peregrinis ausus fuerit ante sententiam nostram communicare cum lapsis, a communicatione nostra arceatur.

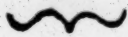
"Peter :

“ *Peter* : And this is founded on Divine Institution ”. Then he proceeds to reprove such of the *Lapsers* as had wrote to him with too much Confidence, and to commend the rest, who had humbly desir’d he would restore them to the Church at his return to *Carthage*\*. *Cornelius*, who was *Bishop* of *Rome* at this time, in his Epistle to *Fabius Bishop* of *Antioch*, acquaints him, that one of the three *Italian Bishops*, who had schismatically ordain’d *Novatian*, return’d to the Church in a short time after, confessing and bewailing his Sin, and that all the People then present interceded in his behalf, whereupon he admitted him to Lay-Communion †. *Cyprian* and the Council of *Bishops*, of which he was *President*, in their Epistle to two Churches of *Spain*, whose *Bishops* had laps’d into Idolatry, tells them, “ That both themselves, and all other *Bishops* in the whole World, and particularly “ *Cornelius Bishop* of *Rome*, had decreed, That “ *Lapsers* should be admitted to Penitence, “ but not allow’d to continue among the “ *Clergy* ‡.” Whence it is manifest, First, That *Lapsers* into Idolatry were excluded from Communion, otherwise there would have been no Dispute about their re-admission to

\* Epist. XXXIII. Verba supra citata sunt. † Eusebius Eccles. Hist. Lib. VI. Cap. xliii. ‡ Epist. LXVII. Pag. 291. Jampridem nobiscum, & cum omnibus omnino Episcopis in toto mundo constitutis, etiam Cornelius collega noster— decreverit ejusmodi homines ad penitentiam quidem agenda posse admitti, ab ordinatione autem Cleri atque sacerdotati honore prohiberi.

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V.



it by Penitence. *Secondly*, That this was decreed by *Bishops*. *Thirdly*, That it was thus all the World over. Indeed there was no Dispute in the Primitive Ages, Whether these and other notorious Offenders should be shut out of the Church: But the only Question was, Whether they might be restor'd to it upon their Repentance? In *Cyprian's* time *Decius* the Emperor persecuted the *Christians* with very great Fury, and many of them sav'd themselves by wicked Compliances, both at *Rome* and *Carthage*, and in other Churches. Many of these afterwards repented, and having perform'd the Penances enjoyn'd by their Superiors, were restor'd to the Church's Communion. This was oppos'd by *Novatian* at *Rome*, and others in other Churches, who affirm'd, That they who had laps'd into Idolatry, could never be restor'd to the Communion of *Christians*. And in the end, these Men not being able to prevail with their *Bishops* to reject the penitent *Lapsers*, separated from their Communion as impure and unchristian. In the Age before this, one Occasion of *Montanus's* Schism, into which *Tertullian* was seduc'd, was, that *Idolaters*, *Adulterers* and *Murderers*, whom he would have banish'd for ever from the Church, were restor'd to Communion upon their Repentance. Afterwards, in *Diocletian's* Persecution, *Meletius* and his Adherents in *Egypt* made a Schism in the Church for the same Cause which *Novatian* had pretended; namely, That *Lapsers* were



were re-admitted upon their Penitence. And the like Pretence afterwards gave Occasion to the Schisms of the *Donatists* and *Luciferians*. Whence it is manifest, not only that the Power of *Excommunication* was universally allow'd in the Primitive Church, but that it was believ'd to be of Divine Institution. For there had not been the least Colour for *Montanus* in the next Age after the *Apostles*, and afterwards for *Novatian*, and the rest to have separated from the Church, because Offenders were re-admitted upon their Repentance, had not the *Excommunication* of such Offenders been allow'd to have been prescrib'd by God. Many more Examples might easily be produc'd, where Sentences of *Excommunication* were decreed by whole *Councils*, as well as by particular *Bishops* : Whoever will be at the pains to look into the Acts of the earliest *Councils*, will find that it was the most usual Sanction of *Ecclesiastical Canons*.

YET the Power of *inflicting*, or *remitting* *Ecclesiastical Censures* was not so strictly appropriated to the *Episcopal* Office, but that *Presbyters* might execute it, with the *Bishop's* Leave. The incestuous *Corinthian* was *excommunicated* in *St. Paul's* Absence, when there were no Church-Officers at *Corinth* above *Prophets*, who were only of the second Order : And it was observ'd before, that *Cyprian* deputed two *Presbyters*, as well as two *Bishops*, to excommunicate *Felicissimus* and his Adherents. When the *Episcopal* Chair was vacant, tho' the

Chapter the *Presbyters* never ordain'd Ministers, yet  
 V. they had Authority to *excommunicate* Offenders. An Example of this we find in *Ephesus*, where *Noetus* the *Patristian*, with some of his Followers, was cited before the *Presbyters*, and twice *admonish'd*, and at length *expell'd* out of the Church\*: which happen'd before *Cyprian* was *Bishop* of *Carthage*. Not long after this, when the See of *Rome* was vacant by the death of *Fabianus*, the *Presbyters* *excommunicated* some, and *absolv'd* others, as there was occasion: Yet in these, and all other Affairs of moment, they proceeded with more than usual Caution, leaving undetermin'd whatever the Exigencies of the Church did not oblige them to conclude, till they should have a *Bishop*, as themselves declare in their Epistle to *Cyprian* ||.

BUT the Primitive Ages afford no Examples of *Excommunications* pronounc'd by *Laymen*, or any others below the Order of *Presbyters*: And it seems utterly inconsistent with the Nature of this Act, that it should be done by those who have no *Jurisdiction* or Government in the Church. If the *People* had any Concernment in this matter, it was chiefly to give their Testimony concerning the Lives and Conversations of those who were accus'd: What was allow'd them farther than this, was only for the sake of Peace and Unanimity. For this reason *Cyprian* writing to his *Clergy*, tells

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\* *Epiphanius Heres. LVII.* || *Cyprian. Epist. XXX.*

them,

them, "That from his entrance upon his *Episcopal* Charge, he had determin'd to do "nothing without their Advice, and the "Consent of the *People*\*. But tho' He and other Primitive *Bishops* sometimes thought fit to ask *Advice of their Clergy*, and the *Consent of their People*, it appears from the foremention'd Examples, that, when they saw it convenient, they *censur'd* Offenders by their own inherent Authority, without waiting for the Concurrence either of the *Laity* or *Clergy*: whereas neither the inferior *Clergy*, nor the *Laity*, nor all of them together, cou'd inflict or remit any *Ecclesiastical Censure* without the *Bishop's* Consent.

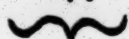
I hope it has now fully appear'd, That the Power of *excluding* Offenders from the Church's Communion, and of *re-admitting* them to it upon their Repentance, was exercis'd by the *Apostles* and their Successors the Primitive *Bishops*; which was the *second* thing to be prov'd. It remains in the *last* place to shew, What is the End and Design of treating Offenders in this manner, and that it is agreeable to the general Sense and Practice of Mankind; in order to obviate some Objections, which pretend that it is both highly unreasonable in it self, and has done great disservice to the Church.

\* *Epist. XIV.* A primordio Episcopatus mei statuerim, nihil sine consilio vestro, & sine consensu plebis, meâ privatum sententiâ gerere.



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AND it must be observ'd in the first place, That this is a most fallacious way of Reasoning, and if thoroughly pursu'd will soon destroy all Government, whether Spiritual or Civil, To reject plain and undoubted Laws because of some remote and uncertain Inconveniencies which attend them: And therefore if it should be true, that some mischievous Consequences have follow'd from the undue use of this, or any other part of Ecclesiastical *Jurisdiction*, we must not presently conclude, that the Church has no *Jurisdiction*. It is very true that if the Church had not been intrusted with Power to *excommunicate*, *Diotrephes* could not have had any Colour to *excommunicate* the Missionaries who came from *St. John*; nor *Montanus*, *Novatian*, or *Meletius* to leave the Church's Communion because some *excommunicate* Members were restor'd to it upon their Repentance: But then it must be consider'd, that there is no Institution in the World, Divine or Human, which weak and inconsiderate, or designing and wicked Men may not abuse to evil Purposes: If there was no Government, there would be no Tyranny, no Rebellion; if no Property, there would be no Rapine: If there was no *Faith*, there would be no *Heresy*; nor any *Schism*, if there was no *Union* between the Members of the Church: And therefore the same Reason, which some have urg'd against *Excommunication*, will oblige us to give up our Civil Government and Properties, our *Christian Faith* and *Communion*,  
and

and consequently both our *Church* and *State*. Chapter  
However, that nothing may be wanting to- V.  
wards a full Answer to the Objections against  
*Excommunication*, I shall proceed briefly to set  
down some of the principal Ends, for which  
it was Instituted. And they are these :

*First*, THE Honour of GOD and his  
Church. The Church is a Society of Men  
dedicated to GOD's Service, and under his  
particular Protection : The Members are de-  
scrib'd to be a *chosen Generation*, a *royal Priest-*  
*hood*, an *holy Nation*, a *peculiar People* <sup>a</sup>. And  
our Lord is said to have *given himself for it*,  
*that he might present it to himself a glorious*  
*Church, not having Spot, or Wrinkle, or any such*  
*thing ; but that it might be Holy, and without*  
*Blemish* <sup>b</sup>. Consequently, when Men, whose  
wicked Lives shew them to be in the Interests  
of *Satan*, are kept in the Church, the Design  
for which the Church was founded is per-  
verted, and our Blessed Lord its Founder and  
Head is very much dishonour'd. It is farther  
an open Affront to GOD, when such Men are  
admitted to worship him in the publick Con-  
gregation ; and to receive the Holy Sacra-  
ments, which He has instituted as Seals and  
Pledges of his Favours, who are known to  
lie under his most heavy Displeasure, and  
whose religious Services He has declar'd to be  
an *Abomination* to him. Besides, it gives great  
Occasion of *Scandal* to the Enemies of GOD

<sup>a</sup> 1 Pet. ii. 9.    <sup>b</sup> Eph. v. 25, 27.

Chapter V. and Religion to have such Men in the Church's Communion. On this Account St. *Paul* tells the *Jews*, when they were *GOD's* People, *That the Name of GOD was blasphem'd thro' them among the Gentiles* <sup>c</sup>. And when *David* had been guilty in the matter of *Uriah*, the Prophet told him, that he must be punish'd, *because he had given the Enemies of the LORD occasion to blaspheme* <sup>d</sup>. For when they whom *GOD* has distinguish'd by his Favours, commit any notorious Sin, the Enemies of Religion are apt to think him willing to connive at such Actions. *Lastly*, It is a very great Dishonour to the Church, to have Men of scandalous Lives in its Communion. For the Church is thought to own the Actions of her Members, when they are publick and often repeated, if she does not clear herself by reforming, or excluding them from her Communion. And it is manifest, that the Church's Reputation in the World was never so great, as in the Primitive Ages, when *Discipline* was exercis'd with Severity and Vigor. Then her profess'd Enemies admir'd her, great Numbers of Profelytes daily flock'd into her, and could not be restrain'd by the utmost Torments, which human or devilish Malice could inflict: Whereas since the Primitive *Discipline* has been laid aside, and *Christians* have liv'd like the rest of the World, tho' the

<sup>c</sup> *Rom. ii. 24.* <sup>d</sup> *2 Sam. xii. 14.*



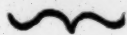
Church has been protected by the Civil Powers, and flourish'd with far more outward Splendor than before, fewer Converts have been brought over to her, and too many of her own Sons and Members have lost their *first Love* and Zeal for her.

Secondly, ANOTHER End of *Excommunication*, is to reform Offenders. But is this a proper Method, say some, to reform Men, to deprive them of the Worship of GOD, and the Ordinances of the Church, which are the Means of Reformation? To which we may answer, That St. Paul thought it so, and therefore he calls his Authority to exercise Discipline, *the Power which the LORD had given him for Edification, and not for Destruction*<sup>e</sup>: And he requires the incestuous Corinthian to be deliver'd over to Satan for the Destruction of the Flesh, that the Spirit may be sav'd in the Day of the Lord JESUS<sup>f</sup>. What Effect it had upon this Man may be learnt from the second Epistle to the Corinthians, where we find, that it was an exceeding great Trouble to him to be separated from the Church, whereupon he reform'd his vitious Course, and was restor'd to Communion. And whoever reads the Accounts of the Church in the Primitive Times, will find, that scarce any thing contributed more to keep *Christians* from offending, than the severe Discipline, which was then exercis'd. There are two prevailing Pas-

<sup>e</sup> 2 Cor. x. 8. xiii. 10. <sup>f</sup> 1 Cor. v. 5.

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sions which it is apt to work upon, *Shame* and *Fear*. To be publickly *cast out* of the Church, to be banish'd from religious and civil Communion, and shun'd by those for whom we have the highest Love and Reverence, is enough to prevail with any Man to reform his wicked Courses, who has not put off all *Shame*, and become quite desperate. Hence *St. Paul* writes thus to the *Theſſalonians*, *If any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be aſham'd* <sup>s</sup>. But when Men are ſo harden'd in their wicked Courses, that *Shame* can't influence them, there is another Paſſion, on which the *Cenſures* of the Church may operate, and that is *Fear*. In the *Apoſtolick* Age, the *Fear* of preſent and corporal Punishment, which the *Apoſtles* had Power to inflict, ſometimes kept wicked Men in awe. The miraculous Death of *Ananias* and *Sapphira*, which was inflicted on them by *Peter*, occaſion'd great *Fear* to come upon the Church, and upon as many as heard it <sup>h</sup>. When *Elymas* the Sorcerer endeavour'd to turn away *Sergius Paulus* the Deputy of *Cyprus* from the Faith, *St. Paul* reſtrain'd his wicked Attempt by puniſhing him with Blindneſs <sup>i</sup>. And it was before obſerv'd, that they, whom the Church deliver'd over to *Satan*, were commonly ſeiz'd with ſome bodily Pain or Sickneſs. So that in this Age not only *Chriſtians*, but *Jews* and *Infidels* had cauſe to

<sup>s</sup> 2 *Theſſ.* iii. 14. <sup>h</sup> *Acts* v. 11. <sup>i</sup> *Acts* xiii. 8—11.

be afraid of the *Apostolick* Power. But tho' this miraculous way of punishing wicked Men has now ceas'd for many Ages, there still remains a greater Cause of Terror, and that is Eternal Punishment, to which they are consign'd by the *Sentence* of the *Church*. This indeed will have no Force upon *Infidels*, but it must have a great Effect upon all, who have not *made Shipwreck of their Faith* as well as their good Manners: However careless and inconsiderate such Men were before, they can't but begin to reflect seriously on their Condition, when they find themselves *excluded* from the Communion of CHRIST and his Church, by those *Judges*, whose just Sentence our *Lord* has promis'd to ratify in *Heaven*. Neither is there the least weight in that Objection, that *Excommunication* deprives Men of the Means of becoming better, because it excludes them from the Service of GOD, and the Ordinances of the Church: Since *excommunicated* Persons have still the Means of *Christian* Knowledge in their Bibles and other religious Books; and the *Ministers* of the Church, and other good *Christians* may still converse with them in order to *admonish* them, and instruct them in their Duty. Thus the *Thessalonians* are advis'd by St. Paul to do to the Brother, whose Company he requires them to avoid at other times: *Count him not as an Enemy, but admonish him as a Brother*<sup>k</sup>. And it is a great Charity to such Persons to deprive them of the Sacraments,

<sup>k</sup> 2 *Thess.* iii. 15.



Chapter V. because they are not qualify'd to receive them :  
 For tho' it be a very great Sin to neglect the Sacraments, yet it is a much higher Affront to G O D to receive them with an unbelieving and impenitent Heart, than not to receive them at all.

*Thirdly, EXCOMMUNICATION of Offenders is a means to preserve the rest of the Church from being corrupted. St. Paul gives this reason for his excommunicating the incestuous Corinthian : Know ye not, says he, that a little Leaven leaveneth the whole lump? Purge out therefore the old Leaven<sup>l</sup>. But what he says to Timothy is still more full to this purpose : Shun prophane and vain babblings, for they will increase unto more ungodlinefs, and their word will eat as doth a canker, of whom is Hymenæus and Philetus : who concerning the Truth have erred, saying, that the Resurrection is past already, and overthrow the Faith of some<sup>m</sup>.*

HAVING thus explain'd the Design and Ends of *Excommunication*, it remains to be shewn that this method of treating Offenders is agreeable to the general Sense and Practice of Mankind : And we find all civil Societies exclude notorious Malefactors, whom they judge unfit to live among them, either by Death or Banishment ; and even Clubs or voluntary Societies separate from their Company such Members as give Disturbance to the rest. But what I design chiefly to shew, is, That both *Jews* and *Heathens* have exclu-

(l) 1 Cor. V. 6, 7. (m) 2 Tim. ii. 16, 17, 18.

ded notorious Offenders from Communion in Chapter V.

IT has been made an Objection against the *Christian Excommunication*, that the *Jewish* Law excluded no Man from the Worship of GOD for Moral Pravity. But were this true, it would be no just Reason against the *Christian Excommunication*, which is not founded on the *Jewish* Law, but deriv'd from the Institution of *Christ*. However, they who make this Objection ought to have consider'd farther: *First*, That the legal Impurities, and the ways of cleansing among the *Jews*, were Types of the moral Pollutions of Sin, and the inward Purification of *Christians* from it. Whence it may with some probability be infer'd, That *Christians* must be separated from Communion for notorious Sins, as the *Jews* were for any legal Uncleanness <sup>n</sup>. *Secondly*, That under the *Jewish* Law there was no need to exclude notorious Offenders from the Temple, because no such persons were suffer'd to live: For by the *Jewish* Law Murderers, Man-stealers, Adulterers, Abusers of their Parents, Idolaters, Witches, and in short, all enormous Offenders, were to be put to death: *The Soul that doth ought presumptuously, whether he be born in the Land, or a stranger, the same reproacheth the Lord, and that Soul shall be cut off from among his People* <sup>o</sup>. And when any such Offenders had Power and Interest enough to secure themselves from Justice,

<sup>n</sup> Lev. xii. xiii. xiv. xv. Eph. v. 26, 27. Heb. x. 22. Jam. iv. 8. <sup>o</sup> Numb. xv. 30.

Chapter sometimes it pleas'd GOD to interpose : Thus  
 V. he did in the Case of *Corah* and his Company,  
 whom he caus'd to be swallow'd up alive by  
 the Earth <sup>p</sup>; and of King *Uzziah*, whom  
 he punish'd with an incurable Leprosie, which  
 depriv'd him of all Religious and Civil Con-  
 versation till his Death <sup>q</sup>. And when GOD did  
 not thus interpose, some have thought that  
 such Men refrain'd, or were some way or  
 other hinder'd from coming to the Publick  
 Worship : They affirm this to have been *Da-  
 vid's* Case, and that he alludes to it in these  
 words of his Penitential Psalm, *Cast me not  
 away from thy presence* <sup>r</sup>, And when the *Ben-  
 jamites* refus'd to deliver up the Men of *Gibeah*  
 to Justice, the rest of the Tribes not only re-  
 nounc'd their Communion, but resolv'd to  
 destroy them <sup>\*</sup>. However, the Law does  
 not suppose any Cases wherein Justice can't  
 be executed, and therefore makes no provi-  
 sion for them : So that in this Period it would  
 be very unreasonable to expect many Exam-  
 ples of *Excommunication* for Moral Pravity.

BUT after the *Babylonion* Captivity, when  
 the *Jews* could not fully execute their own  
 Laws, and the Divine Interposition for the  
 Punishment of Offenders was not so common  
 as it had been before ; they had more frequent  
 recourse to this Method of treating scandalous  
 Offenders. By the Direction of *Ezra*, who  
 was a Person inspir'd by GOD, they made Pro-  
 clamations throughout *Juda* and *Jerusalem*, unto

<sup>p</sup> Numb. xvi.

<sup>q</sup> 2 Chron. xxvi. 16—21.

<sup>r</sup> Psalm li. 11.

<sup>\*</sup> Judg. xx.



all the Children of the Captivity, that they should gather themselves together unto Jerusalem; And that whosoever would not come within three Days, according to the Counsel of the Princes and Elders, all his Substance should be forfeited, and himself separated from the Congregation<sup>s</sup>. Which is an exprefs Decree of *Excommunication* against the Jews, who neglected to come to Jerusalem, to renew their Covenant with G O D. Afterwards, when Ptolemy Philometor requir'd the Alexandrian Jews to worship an Idol, the rest of those Jews abhorr'd those of their own Nation, who apostatiz'd, and reckon'd them as Enemies to their Nation, and depriv'd them of all mutual Conversation and Kindness<sup>t</sup>. The obscure Passage concerning Razis, which is thus translated: In the former Times, when they mingled not themselves with the Gentiles, he had been accus'd of Judaism, and did boldly venture his Body and Life for the Religion of the Jews; seems rather to mean, that in former times, when great Numbers of the Jews apostatiz'd, under the Reign of Antiochus Epiphanes, he brought in a Decree not to mix Judaism, that is, forbidding the rest of the Jews to have any Communion with the Apostates<sup>u</sup>: And then this is another remarkable Example of *Excommunication* in the Jewish Church. In our Blessed Saviour's time, the Punishment of *Excommunication* was very frequent. He seems to allude to it, when he tells the Apostles, that the rest of the Jews

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<sup>s</sup> Ezra x. 7, 8. <sup>t</sup> III Maccab. iii. 25. <sup>u</sup> II. Maccab. xiv. 38.  
 ἐν τοῖς ἑμπροσθεν χρόνοις τ' αὐξήσας καὶ οὖν εἰσδωκέναι τὸν  
 Ἰουδαϊσμόν.

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shall *separate* them from their Company <sup>w</sup>. And we are told by St. *John*, that the *Jews*, that is, their Rulers, agreed, *That if any Man confess'd, that He (JESUS) was the CHRIST, he should be put out of the Synagogue* <sup>x</sup>. For which Reason, the Parents of the Man, who was born blind, durst not own, that their Son had his Sight restor'd by *JESUS*, when they were publickly examin'd about it: And the Man himself was *cast out*, that is, (according to the most probable Sense of this Phrase, compar'd with the foremention'd Resolution of the *Jews*) he was expell'd from the Synagogue, for confessing *JESUS* to be of *GOD* <sup>y</sup>. And hence it came to pass, that among the chief Rulers many believ'd on him: but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue <sup>z</sup>. Some have endeavour'd to elude these Proofs, by affirming, that the *Jews* assembled in their Synagogues for Civil Ends, such as the deciding of Controversies, as well as for the Worship of *GOD*; and therefore Exclusion from the Synagogue imply'd nothing farther, than that Men should no longer have Justice done, or that they were depriv'd of some other Civil Privilege there. Which is said to be agreeable enough to the Name of *Synagogue*, which is a general Word, and may be apply'd to any *Assembly*, whatever the Occasion of their Meeting be. And it is farther confirm'd by what we find of the first *Christians* being beat-

<sup>w</sup> Luke vi. 22. <sup>x</sup> John ix. 22. <sup>y</sup> Ver. 34. <sup>z</sup> John xii. 43.

*en in the Synagogues* <sup>a</sup>; which is a Civil Punishment, and thought to imply, that these Places were Civil Courts of Justice. To which it may be reply'd: *First*, That it does not appear from the Scriptures, that any Causes were heard in the Synagogues, beside those of Irreligion and Impiety. It was on pretence of this, that the first *Christians* were condemn'd and *beaten* in these Places: And therefore it can't be thence inferr'd, that Exclusion from them imply'd the Loss of Civil Privileges. *Secondly*, That supposing that Civil, as well as Religious Affairs were transacted in the Synagogues, and that Exclusion from them imply'd the Loss of Civil Privileges, it does by no means follow, that the same Persons, who were excluded from the Civil Use of Synagogues, were not also excluded from the Divine Service perform'd there. We find, that the first *Christians* were requir'd to decide the Controversies, which happen'd among them in their own Assemblies; and there is no reason to doubt, but that *excommunicated Christians* were excluded from the publick Assemblies, when Controversies were heard, as well as at other times: But it would be a very strange Inference, if we should conclude, that *Christian Excommunication* did not hinder Men from worshipping GOD in the Assemblies of *Christians*, because it depriv'd them of the Privilege of appealing thither for Justice. And it

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<sup>a</sup> *Matth. x. 17. xxiii. 34. Mark xiii. 9. Luke xxi. 12. Acts xii. 19. xxvi. 11.*



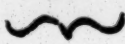
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is manifestly the same way of Reasoning, to infer that Exclusion from the Synagogue imply'd no Separation from Divine Service, because it was accompany'd with the Loss of Civil Privileges. *Thirdly*, If Exclusion from the Synagogues be allow'd to signify only a Deprivation of one part of the Privileges which belong'd to those who assembled there, it would be far more reasonable to suppose, that it excluded Men from the Religious, and left them the Civil Use of Synagogues, than that it depriv'd them of their Civil, and left them all their Religious Privileges there : Because the coming to Synagogues, as it is taken in the Scriptures, is generally referr'd to Religious, and not to Civil Purposes. It is true, that *Synagogue*, in its original Sense, is a general Name for any Assembly, whatever the Occasion of their coming together be : But then, in our Saviour's time, it was chiefly appropriated to Places, or Assemblies, where the *Jews* met for Divine Service. It appears from the History of our *Lord* and his *Apostles*, as it is related in the *Gospels* and *Acts*, that the *Jews* had fix'd Places for this purpose, both at *Jerusalem*, and in *Galilee*, and in all Countries where they were dispers'd, which they constantly call'd *Synagogues* : Whence this Name is apply'd by *St James* to the Religious Assemblies of *Christians* <sup>b</sup> : And some false *Jews*, who pretended to worship *GOD*, whilst they serv'd the *Devil*, are said by our *Lord*, in the *Revelation*,

<sup>b</sup> *Jam. ii. 2.*

to be of the *Synagogue of Satan* <sup>c</sup>. So that Synagogue is here again us'd in a Religious Sense. And in about threescore Passages, which are all wherein this Word occurs in the *New Testament*, it is for the most part us'd in such a manner, that no Sense but that of a *Place* or *Assembly* for Divine Service, can possibly be put upon it; and in the rest, where its Meaning is not so strictly limited, there seldom appears any just Reason to take it otherwise: And therefore nothing but a very high Prejudice against the Practice of *Excommunication*, can induce any Man to think, that *Casting out of the Synagogue* did not imply Exclusion from the Divine Service perform'd there. And if we descend from the Scripture to the Practice and Tradition of the *Jewish* Masters, we shall meet with three sorts of *Excommunication*, which they distinguish by the Names of *Niddui*, *Cherem*, and *Schammatha*. The *Niddui* separated the Offender from other *Jews*; yet they were not wholly restrain'd from conversing with him, but only from coming within *four Paces* of him, and that but for a limited time: And there were several Degrees of it; Some were to be avoided by the whole Nation of the *Jews*, others only by a certain Province, or City, or some certain Persons, according to the Nature and Degree of their Offence. The *Cherem*, or *Anathema*, totally separated the obstinate Offender, whom the *Niddui* could not reform, from the Company

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<sup>c</sup> Rev. ii. 9. iii. 9.

Chapter of the *Jews*, and also *imprecated* the *Vengeance*  
 V. and *Curse* of *G O D* upon him. The *Schamma-*  
 ~~~~~ *tha* was a sort of *Proscription*, and Delivering  
 over to *Desolation* and *Destruction*, or to the  
*Coming* of the *L O R D* in *Judgment* against him,  
 noted by *Maran atha* added to the *Anathema*.  
 Wherein it is said to differ from *Cherem*, which  
 imply'd a *total* Separation for the Present on-  
 ly, and was reversible upon the Offender's  
*Repentance*; whereas the *Schammatha* was fi-  
 nal and irremissible. And they derive their  
*Excommunication* from the Divine Institution.  
 For when *Achan's* Wickedness was discover'd,  
*Josbua* took him, and his Sons, and his Daugh-  
 ters, and all that he had, and brought them to the  
*Valley of Achor*: After which, Sentence was  
 pronounc'd and executed upon him <sup>d</sup>. And  
 before this, when *Corah* and his Associates had  
 engag'd the greatest part of the Congregation  
 to rebel against *Moses* and *Aaron*, the *L O R D*  
 spake unto *Moses* and *Aaron*, saying, separate  
 yourselves from this Congregation, that I may con-  
 sume them <sup>e</sup>: Whereupon they interceded  
 with *G O D* for the People, and then all the  
 rest were requir'd to depart from the other  
 Rebels; which being done, the Earth swal-  
 low'd them up <sup>f</sup>. From which Accounts  
 the *Jewish* Masters infer, that the People were  
 to separate from the Company of Malefactors,  
 before the Execution of Justice upon them.  
 And some carry *Excommunication* yet higher,  
 to the time of *Cain*, whom *G O D* is said to

<sup>d</sup> *Josb. vii. 24, 25.*   <sup>e</sup> *Numb. xvi. 21.*   <sup>f</sup> *Ver. 33.*



have driven from the rest of *Adam's* Family, and from his own *Face* or *Presence* : Which is taken to imply his *Séparation* both from the Company of other Men, and from the publick Worship of *G O D*.

IF we enquire into the Practice of other Nations, we shall find, that as *Tertullian* has observ'd, *Profane Persons were constantly excluded from all Holy Mysteries* <sup>h</sup>. Hence both in *Greece* and at *Rome*, they proclaim'd before solemn Prayers and Sacrifices, *Be gone all that are profane* <sup>i</sup>. At *Athens* the Herald cry'd aloud, before the Religious Rites began : *Who is here ?* To which the People reply'd, *Many and good Men*. The Design whereof was, that they who had contracted any Pollution, by Impiety, or otherways, might have timely Notice to withdraw, lest their presence should offend the Gods. Hence there were many Rites of Purification, which Men of all Ranks and Qualities were oblig'd to perform, before they could approach the Divine Altars and Statues : And they, who neglected thus to qualify themselves, were thought to incur the Divine Displeasure, tho' they escap'd the Observation of Men <sup>k</sup> : Infomuch that Kings and Princes would not adventure to be present at the more solemn Rites of Religion, till they had first been regularly purify'd : Whereof we find a memorable Example at the *Eleu-*

<sup>h</sup> Gen. iv. 14. <sup>i</sup> *Tertullian. Apolog. Cap. VII. Semper piæ initiationes arceant profanos.* <sup>j</sup> *Callimachus Hymn. in Apollinem, v. 2. — Έκὰς, ἐκὰς, ὅσις ἀλιτεῖς. Virgilius Æneid. VI. 258. — Procul, ô procul este, profani, Conclamat vates, totoque abssistite luco.* <sup>k</sup> *Archæologia Græc. lib. ii. cap. iv.*



very provoking Impiety, and such as would involve the Criminal and all his Company in Ruin. *Alcibiades* and his Companions, who ridicul'd these Mysteries, were not only forbid all Religious and Civil Intercourse at *Athens*, but solemnly Curs'd by all the Priests and Priestesses <sup>p</sup>; which Practice answers to the Jewish Anathema. The *Phocensian* Nation having protected some of their Countrymen, who robb'd the *Delphian* Temple, were not only forbidden to come to that Temple, and to assist in the general Council of the *Grecian* States; but the rest of the *Greeks* joyn'd their Forces against them, and after a War of ten Years, wag'd with various Success, demolish'd all their Cities, except *Aba*, which was not concern'd in the Sacrilege <sup>q</sup>. When *Cylon* and his Associates, who conspir'd against the Liberties of *Athens*, took Sanctuary in *Minerva's* Temple, the Magistrates, who committed Sacrilege, by forcing them away to Execution, were themselves afterwards banish'd from all Religious and Civil Intercourse at *Athens*, and forc'd to quit the City; and the Bones of some of them, who dy'd before this Sentence could be executed, were dig'd out of their Graves, and cast out of the *Athenian* Territories, lest their Relicks should pollute the Country <sup>r</sup>. There was a sort of Excommunication among the barbarous *Germans*, as

<sup>p</sup> *Plutarchus Alcibiade. Pollux Onomast. lib. viii. cap. ix.*

<sup>q</sup> *Pausanias Phocicis pag. 613. edit. Hanov.* <sup>r</sup> *Thucydides lib. I. Plutarchus Solone.*



Chapter we find in *Tacitus* <sup>s</sup>. But the most remarkable  
 V. is that of the *Druids* in *Gallia*, whereof *Cæ-*  
 sar has left us this Account: “ The *Druids*,  
 “ *says he*, are present at all solemn Worship,  
 “ they manage publick and private Sacrifices,  
 “ and are Interpreters of Religion. They  
 “ determine almost all Controversies, whe-  
 “ ther publick or private. If any Murder  
 “ be committed, or any Dispute arises about  
 “ Inheritances, or Landmarks, they judge it,  
 “ and decree Rewards and Punishments. If  
 “ any private Man, or State, do not submit  
 “ to their Decree, they interdict them their  
 “ Sacrifices. This they account the greatest  
 “ of Punishments: For they, who are thus  
 “ interdicted, are reckon’d impious and for-  
 “ lorn Men. All the rest avoid them, will  
 “ not speak to them, nor meet them, for fear  
 “ of Infection. Neither have they Justice,  
 “ when they sue for it, nor any Dignity, or  
 “ Honour.” Many other Examples might  
 easily be produc’d, but I hope these will be

<sup>s</sup> *Lib. de moribus German.* <sup>t</sup> *C. Julii Cæsaris Commentar. de bello Gallic. lib. vi. cap. xiii.* Illi (*Druides*) rebus divinis intersunt, sacrificia publica & privata procurant, religiones interpretantur. — Fere de omnibus controversiis, publicis privatisque, constituunt; & si quod est admissum facinus, si cædes facta, si de hæreditate, si de finibus controversia est, iidem decernunt, præmia pœnasque constituunt: si quis aut privatus, aut publicus, eorum decreto non stetit, sacrificiis interdicunt. Hæc pœna apud eos est gravissima: quibus ita est interdictum, ii numero impiorum ac sceleratorum habentur; iis omnes decedunt, aditum eorum, sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur.

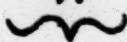
thought sufficient to shew, That it has been the general Sense of Mankind, *Heathens* as well as *Jews*, that notorious Offenders ought not to be present at Divine Service. Chapter V.

9. ANOTHER Right of the *Clergy*, is that of demanding a competent Maintenance from the People committed to their Charge. It is certain, that GOD has an absolute Right to dispose of all we have in the World ; and since it has appear'd, that He has appointed an *Order* of Men, to attend continually on his Worship and Service, we can't doubt, but that He requires so much of our worldly Substance to be set a-part for their Support, as may enable them to discharge the Duties of their Function, without being interrupted by their own private Affairs.

AND since the Worship of GOD must be celebrated in such a manner, as may at once express our Reverence and Devotion to Him, and invite others to joyn with us ; whence it was, that both among the *Jews* and *Heathens*, the Places of publick Worship were built and adorn'd in the most splendid manner, and nothing was offer'd to GOD, which was not the best and most perfect in its kind ; it follows, that the *Maintenance* of GOD's Priests must be plentiful and liberal, and such as may express the just Respect which is born to their Office and Character. For it would be most unreasonable, that the Temples of GOD should be rich and magnificent, and his Altars loaded with constant Sacrifices, whilst his

D d

Priests

Chapter V.  Priests are expos'd to Poverty and Contempt. And therefore all Nations, Barbarous as well as Civil, have treated their Priests with great Respect, have paid their *Maintenance* cheerfully, and accounted their Persons and whatever belong'd to them sacred and inviolable. It were easy to shew this from the Histories of all Countries, but I am unwilling to digress too far from our present Subject, and therefore shall now proceed to consider what the Scriptures have deliver'd concerning the *Maintenance* of the *Christian* Clergy.

AND first of all our *Lord* himself, with his Retinue of *Apostles* and *Disciples*, was *maintain'd* by charitable Contributions. Tho' He was *born King of the Jews*, He had no Temporal Possessions, not so much as *where to lay his Head* <sup>u</sup>; yet He was furnish'd with Money, out of which He not only provided Necessaries for himself, but also us'd to be liberal to the Poor. This is manifestly imply'd in that, which is told of *Judas Iscariot*; that when *Mary* pour'd forth a Box of very costly Ointment upon our *Lord's* Head, he broke out into these Words: *Why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, not because he car'd for the Poor, but because he was a Thief, and had the Bag, and bore what was put therein* <sup>w</sup>. Again, when our *Lord* said to him, at his last *Paschal Supper*, *That thou dost, do quickly*; meaning, what he had

<sup>u</sup> *Matth.* viii. 20. *Luke* ix. 58. <sup>w</sup> *John* xii. 5, 6.



contracted with the Chief-Priests to do; *Some of the Apostles thought, because Judas had the Bag, that JESUS had said unto him, Buy those things, which we have need of against the Feast, or that he should give something to the Poor<sup>x</sup>.* Whence it is manifest, that our Lord had a stock of Money, which Judas had the Care of expending for the Relief of the Poor, and other necessary Uses, as our Lord directed. Whence this Stock us'd to arise, may be learnt from the foremention'd Words of Judas, wherein he express'd his desire to have Mary's Ointment sold, and the Price deliver'd to him as our Lord's Steward; which implies, that it was his Office to receive the Contributions of well-dispos'd Persons, for our Lord's Use; and consequently, that his Stock was made up this way. The same is directly affirm'd by St. Matthew: *Many Women, says he, were there, beholding afar off, which follow'd JESUS from Galilee, ministering unto him. Among which was Mary Magdalen, and Mary the Mother of James and Joses, and the Mother of Zebedee's Children<sup>y</sup>.* For the ministering here spoken of, was that of their worldly Substance, as it is explain'd by St. Luke: *There went about, saith he, with JESUS certain Women, which had been heal'd of evil Spirits, and Infirmities, Mary call'd Magdalen, out of whom went seven Devils; and Joanna, the Wife of Chuza, Herod's Steward, and Susanna, and many others, which*

<sup>x</sup> John xiii. 27, 28. <sup>y</sup> Matth. xxvii. 55, 56.

Chapter V. *ministred unto him of their Substance* <sup>z</sup>. Whence it is manifest, that our Lord and his Company were supported by the pious Contributions of his Followers. When He first sent forth his Apostles to Preach, He gave them this Instruction: *Provide neither Gold, nor Silver, nor Brass in your Purses: Nor Scrip for your Journey, neither two Coats, neither Shoes, nor yet Staves: For the Workman is worthy of his Meat* <sup>a</sup>. To the same purpose He speaks to the Seventy Disciples: *Carry neither Purse nor Scrip: and into whatsoever House ye enter, in the same remain, eating and drinking such things as they give you: for the Labourer is worthy of his Hire* <sup>b</sup>. Whence it is manifest, that our Lord accounted it the Duty of those, to whom the Gospel was preach'd to give a competent Maintenance to those, who preach'd it. And how the Disciples succeeded, we may learn from the same Gospel, where our Lord having ask'd them, *When I sent you without Purse, and Scrip, and Shoes, lack'd you any thing? they said, Nothing* <sup>c</sup>.

THE Apostles, and the rest of the Gospel-Ministers, were supported the same way, after our Lord's Ascension. For we find, that the first Christians sold their Estates, and laid the Price of them at the Apostles Feet, to be dispos'd by them as the Necessities of the Church requir'd <sup>d</sup>. St. Paul receiv'd large Contributions from the Philippians, whom he had con-

<sup>z</sup> Luke viii. 2, 3. <sup>a</sup> Matth. x. 9, 10. <sup>b</sup> Luke x. 5. <sup>c</sup> Luke xxii. 35. <sup>d</sup> Acts iv. 37.

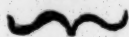
verted: Now ye Philippians, says he to them, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning Giving and Receiving, but ye only. For even in Thessalonica, ye sent once and again to my Necessity. Not because I desire a Gift; but I desire Fruit, which may abound to your Account. But I have all, and abound: I am full, having receiv'd of Epaphroditus the things which were sent from you, an Odour of a sweet smell, a Sacrifice acceptable, well-pleasing to G O D. But my G O D shall supply all your Need, according to his Riches in Glory by CHRIST JESUS. <sup>e</sup>. Where the Apostle assures them, that the liberal Supply they had sent him, was accepted by G O D as an Oblation to himself, and that He would abundantly recompence it. Indeed he owns, that in the beginning of the Gospel, that is, when he first preach'd in the Country thereabouts, other Churches had made no Collections for him: And he puts the Thessalonians in mind, that he had maintain'd himself, by his own Labour, whilst he liv'd among them: Neither did we eat any Man's Bread for nought, says he, but wrought with Labour and Travel Night and Day, that we might not be chargeable to any of you <sup>f</sup>. But at the same time he asserts his Right to require Maintenance of them, which he forbore to exercise, lest he should give Offence, and to shew them an Example of Industry and Frugality; as it

<sup>e</sup> Philip. iv. 16, 17, 18, 19. <sup>f</sup> 2 Thess. iii. 8.



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follows in the next Words : *Not because we have not Power, but to make ourselves an Ensample unto you to follow us.* For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some, which walk among you disorderly, working not at all, but are Busy-bodies &c. The same Apostle refus'd to accept Maintenance of the Corinthians, to silence some false Apostles, who preach'd without receiving any thing from them, in order to insinuate themselves the better into their good Opinion ; but then he very fully declares and proves his Right to it : *Or I only, says he, and Barnabas, have not we Power to forbear Working ? Who goeth a Warfare any time at his own Charges ? Who planteth a Vineyard, and eateth not of the Fruit thereof ? Or who feedeth a Flock, and eateth not of the Milk of the Flock ? Say I these things as a Man, or saith not the Law the same also ? For it is written in the Law of Moses, Thou shalt not muzzle the Mouth of the Ox, that treadeth out the Corn. Doth G O D take care for Oxen, or saith he it altogether for our sakes ? For our sakes, no doubt, this is written ; that he that ploweth, should plow in Hope ; and that he that thresheth in Hope, should be Partaker of his Hope. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things ? If others be Partakers of this Power over you, are not we rather ? Nevertheless, we have not us'd this Power ;*

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<sup>s</sup> Verses 9, 10, 11.

but suffer all things, lest we should hinder the Gospel of CHRIST. Do ye not know, that they who minister about holy things, live of the things of the Temple; and they, who wait at the Altar, are Partakers with the Altar? Even so hath the LORD ordain'd, that they, who preach the Gospel, should live of the Gospel. But I have us'd none of these things <sup>h</sup>. In which Words we may observe: *First*, That all the Apostles except Paul and Barnabas, forbore Working, and consequently were maintain'd by the Church. *Secondly*, That tho' these two sometimes refus'd to accept Maintenance, they had a Right to it. *Thirdly*, That the Apostle proves this Right, 1<sup>st</sup>, From the Law of Nature and Reason, which requires, that every Man should have a Reward for his Labour; and this he shews from the Examples of Soldiers, Husbandmen and others. 2<sup>dly</sup>, From the Law and Practice of the Jews, among whom all Labourers in general, and in particular those, who waited at GOD's Altar, were maintain'd by their Labour and Service. 3<sup>dly</sup>, From our Lord's express Institution, who requires, that the Preachers of the Gospel should live of the Gospel; as was before shewn from his Instructions to his Apostles and Disciples, when He sent them forth to Preach. The same Apostle commanded the Galatians to be liberal to all, who ministred GOD's Word to them, as a thing which would very much

<sup>h</sup> 1 Cor. ix. 6,—15.

Chapter V. recommend them to the Divine Blessing: *Let him, says he, that is taught in the Word, communicate to him that teacheth in all good things, Be not deceiv'd, GOD is not mock'd: for whatsoever a Man soweth, that also shall he reap*<sup>i</sup>. And he enjoyns *Timothy*, whom he appointed to govern the Church of *Ephesus*, to take care that the *Elders*, who faithfully discharg'd their Duty, should have *double Honour*; whereby he plainly means a liberal Proportion of *Maintenance*, which he again asserts to be their Due by the same Right, which entitles the Labourer to his Wages: *Let the Elders that rule well, be accounted worthy of double Honour, especially they who labour in the Word and Doctrine. For the Scripture saith, Thou shalt not muzzle the Ox, that treadeth out the Corn: and, The Labourer is worthy of his Hire*<sup>k</sup>.

THUS it appears from Reason, the Example and Precept of our Lord, and the Judgment and Practice of the first *Christians*, that the Ministers of the Gospel have Authority to require a competent *Maintenance* from the People committed to their Care. But since Disputes may arise, about the Quantity, or Proportion of the Clergy's *Maintenance*; and that, which some think competent and liberal, may appear to others very scanty and deficient; it will be necessary to enquire farther, before we dismiss this Head, Whether GOD has fix'd any certain Proportion for the

<sup>i</sup> 1 Tim. v. 17, 18. <sup>k</sup> Gal. vi. 6, 7.



*Maintenance* of his Ministers, and the publick Service of the Church, or left Men at liberty to give what they shall think fit. Chapter V.

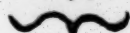
AND here it will be of some Use, to call to mind the Proportion, which it pleas'd GOD to allot to the *Jewish* Priests: For since the *Apostle* has inferr'd, that the Ministers of CHRIST ought to *live of the Gospel*, because the *Jewish* Priests *liv'd of the Altar*; since the Dignity of CHRIST'S Ministers is far greater than that of the *Jewish* Priests, and their necessary Attendance on the Duties of their Function more constant and laborious, we may reasonably conclude, that their *Maintenance* must not be less in proportion, than that which the *Jewish* Priests enjoy'd.

NOW, among the *Jews*, the *Priests* had the First-fruits of Cattle, Corn, Wine, Oil, and other Fruits of the Earth, which the *Jews* dedicated every Year to GOD; and the price which was paid for the Redemption of their First-born Children: They had the voluntary Oblations, which the People vow'd to GOD, and those which they offer'd without any precedent Vow, and the Remainder of things offer'd in Sacrifice. The *Levites* had the *Tenths* of all things, and the *High-Priest* had the *Tenth* of their *Tenths*; and both these *Tenths* were to be of the best in their several kinds<sup>1</sup>. And beside this, they had forty-eight Cities, with the adjoining Territories of Land, to

<sup>1</sup> Numb. xviii. Lev. xxvii.

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hold as their free and perpetual Inheritance<sup>m</sup>. So that the *Levites*, who were one of the least of all the twelve Tribes, as appears from the Computation in the times of *Moses* and of *David*<sup>n</sup>, may reasonably be suppos'd to have had almost four twelfth parts of the Product of the Country; so that their Estate was at least four times as good, as that of any other Tribe. And if the *Levites* were commonly between thirty and forty Thousand, which is the utmost we can suppose them to have been, from the before-mention'd Accounts; then the Proportion allotted to the *High-Priest* was equal to what three or four Thousand *Levites* liv'd upon.

WE do not pretend, that the Law of *Moses* does oblige *Christians*, and therefore shall not affirm, that *Christians* are oblig'd to pay the *Ministers* of the Gospel their *Maintenance* in the same manner, wherein the *Jews* maintain'd their *Priests* and *Levites*; yet this we may say, That there is no reason, why the *Christian* Ministers should not be treated with as much Respect, and enjoy as competent a *Maintenance*, as the *Jewish* Priests.

THIS will appear still more reasonable, when we consider, that the Custom of dedicating *Tenths* to the Service of GOD and his Ministers, was not peculiar to the *Jewish* Oeconomy, but practis'd a long time before *Moses*. For we find, that *Abraham* gave *Tythes* to

<sup>m</sup> Numb. xxxv. 7. Josh. xiv. 4. <sup>n</sup> Numb. iii. 14. xxvi. 62. 1. Chron. xxiii. 2.

Melchisedek *King of Salem, and Priest of the* Chapter  
*Most High God* °. Neither was this paid by V.  
 way of Tribute to Melchisedek, as *King of Sa-*  
*lem*, as some pretend, who would elude this  
 Argument ; for *Abraham* was none of his Sub-  
 jects, and therefore had no Obligation to pay  
 him Tribute : But it was presented to him as  
 the *Priest of God* ; as we find it expressly as-  
 serted by the *Apostle*, who proves that the  
*Levitical Priesthood* was inferior to that of  
*Melchisedek*, because *Levi* paid *Tithes* to him :  
 For *Levi*, says he, *was in the Loins of his Fa-*  
*ther Abraham, when Melchisedek met him* P.

ANOTHER Example of the Payment of  
*Tythes* before the Law of *Moses*, is that of *Ja-*  
*cob*, who vow'd, That if *GOD* would provide  
 for him in his Journey to *Padan Aram*, and  
 bring him back in safety, the *LORD* should be  
 his *GOD* ; and of all, said he to *GOD*, which  
 thou shalt give me, I will give thee the *Tenth* q.  
 Some have objected, that this Payment of  
*Tenths*, was only due by *Jacob's* Vow, which  
 was a voluntary Obligation upon himself, and  
 consequently need not be a Rule or Precedent  
 to others. But it is more probable, that his  
 Payment of *Tenths*, was only a Consequence  
 of his owning the *LORD* for his *GOD*. For the  
 Dedication of *Tythes* to any Person, was a so-  
 lemn Acknowledgment, that both that and  
 the remaining nine parts were given by him ;  
 and therefore *Jacob* declar'd by paying *Tythes*

° Gen. xiv. 18, 20. P Heb. vii. 9, 10. q Gen. xxviii.  
 27, 22.



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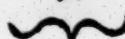
to the LORD, that He was his GOD, in Opposition to false Gods, to whom it's probable the Nations thereabouts paid their *Tythes*. Neither is it any just Reason against this Explication, that *Jacob* would not have vow'd to pay *Tythes* if they had been antecedently due to GOD; because there is nothing more frequent, than for Men to vow the Performance of what was their Duty before they vow'd; and we may as well conclude, that *Jacob* was not always oblig'd to own the LORD for his GOD, because he vows here to do it; as that he was not antecedently bound to pay the *Tenth* of all he had to him, because he makes this the Matter of his Vow.

IT is still objected, That there is no Divine Precept for the Dedication of *Tythes*, extant before the time of *Moses*, and consequently those paid by *Abraham* and *Jacob* were only voluntary Oblations, which neither their Posterity, nor any other before or after them, were oblig'd to make. To which it may be reply'd, That it does not follow, there was no Divine Precept for the Payment of *Tythes*, because it is not mention'd in the History of *Genesis*. For this Book contains the History of between two and three Thousand Years, and relates things very briefly; and therefore negative Arguments, drawn from it, are extremely uncertain and inconclusive. By this way of Reasoning, we might conclude, that GOD neither requir'd the first Race of Men to sacrifice to him, nor to pay him any sort of

of Worship, nor scarce to perform any moral Duties toward one another, because there are no exprefs Precepts for these things. But as in this Case, we conclude, that GOD commanded Men to worship him, and sacrifice to him, and the like; because we find that religious Men did these things with GOD's Approbation; so in the matter of *Tenths*, it is far more reasonable to conclude, that there was a Precept for the Dedication of them, because we find the Practice of dedicating *Tenths* was observ'd by the *Patriarchs*, and accepted by GOD; than that there was no such Precept, because we do not find it mention'd in the *Mosaical* History.

THERE is yet farther Evidence, that the Proportion of *Tenths* was of Divine Institution, from the general Agreement of other Nations in it. They, who are guided by Chance or Fancy, and act without any certain and fix'd Rule, can't be suppos'd to agree in the same manner of acting. And therefore, since the most distant Nations, many of which do not appear to have had any Intercourse with one another, agreed in dedicating an exact *Tenth*, we can scarce derive this Consent from any other Principle, beside the Tradition of *Adam*, or *Noah*, or some other *Patriarch*, who liv'd before the Dispersion from *Babel*; and it can scarce be conceiv'd, that any of the *Patriarchs* should enjoyn the Observation of this Tradition upon the whole Race of Mankind, without a Divine Precept for it. Let us therefore

Chapter fore examine, what Accounts antient Authors have left us of this Practice.

V.  IN *Arabia*, we find a Law, whereby every Merchant was oblig'd to offer the *Tenth* of his Frankincense, which was the chief Product and Commodity of this Country, to the God *Sabis* <sup>r</sup>. The *Carthaginians* sent the *Tythe* of their Spoils taken in the *Sicilian War*, to *Hercules* of *Tyre* <sup>s</sup>. The *Ethiopians* paid *Tythes* to their God *Assabinus* <sup>t</sup>. The *Grecian Army*, which was conducted by *Xenophon* in their memorable Retreat after the Death of *Cyrus*, reserv'd a *Tenth* of their Money to be dedicated to *Apollo* at *Delphi*, and *Diana* at *Ephesus* <sup>u</sup>. When the *Greeks* had driven the *Persians* out of their Country, they consecrated a Golden Tripod made of the *Tenths* of their Spoils, to *Delphian Apollo* <sup>w</sup>. The Inhabitants of the *Isle Siphnus* presented every Year the *Tenths* of the Gold and Silver digg'd out of their Mines, to the same God <sup>x</sup>. The *Athenians* and their Confederates dedicated a Buckler of Gold out of the *Tenths* of the Spoils taken at *Tanagra*, to *Jupiter* <sup>y</sup>. And the *Athenians* dedicated a Chariot and Horses of Gold, made out of another *Tenth*, to *Pallas* <sup>z</sup>. When *Cyrus* had conquered *Lydia*, *Cræsus* advis'd him to prevent his Soldiers from Plundering the Goods of the

<sup>r</sup> *Plinius Nat. Hist. lib. xii. cap. xiv.* <sup>s</sup> *Justin. lib. xviii. Cap. 7.* <sup>t</sup> *Plin. lib. xii. cap. 19.* <sup>u</sup> *Xenophon de expedit. Cyri, lib. v.* <sup>w</sup> *Diodorus Siculus Bibliothec. histor. lib. xi.* <sup>x</sup> *Pausanias Phocicis.* <sup>y</sup> *Idem Eliac. c.* <sup>z</sup> *Herodotus lib. v. cap. 77.*

*Lydians,*

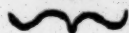


*Lydians*, *ὡς σφίσι ἀναγκαιῶς ἔχειν δεκάδ' ὀφείλαι τοῖς Διὶ*, because they were of Necessity to be tyth'd to Jupiter <sup>a</sup>. The *Crotonians* vow'd to give a Tenth of their Spoils, which they should take in their War with the *Locrians*, to *Delphian Apollo* <sup>b</sup>. *Sylla* the Roman General dedicated the Tenth of all his Estate to *Hercules* <sup>c</sup>; and the same was done by *M. Crassus* <sup>d</sup>: And we are told by *Plutarch* <sup>e</sup>, That this was a constant Custom at *Rome*. *Hercules* himself is said to have dedicated to the Gods the Tenth of the Spoils which he took from *Geryon* <sup>f</sup>. When *Camillus* sack'd *Veii*, a City of *Hetruria*, the Soldiers seiz'd the Spoils for their own Use, without reserving the accustom'd Tenth for the Gods: After this the *Augurs* discover'd, by their Observations on the Sacrifices, that the Gods were exceedingly offended; whereupon the Senate of *Rome* requir'd all the Soldiers to account upon Oath, for the Spoils which they had taken, and to pay a Tenth of them, or the full Value. All which, with a golden Cup of eight Talents, was convey'd to *Apollo's* Temple at *Delphi*, by three Men of the first Quality in *Rome* <sup>g</sup>. And, Lastly, we are inform'd by *Festus*, That the Ancients offer'd to their Gods the Tythes of all things, without any Exception <sup>h</sup>.

<sup>a</sup> *Idem*. lib. i. <sup>b</sup> *Justin*. lib. xx. cap. ult. <sup>c</sup> *Plutarchus Sylla*. <sup>d</sup> *Idem Crasso*. <sup>e</sup> *Roman. Quest*. <sup>f</sup> *Dionysius Halicarnass*. lib. i. <sup>g</sup> *Plutarchus Camillo*. <sup>h</sup> *Decima quæque Veteres Diis suis offerebant*.

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MANY more Examples might easily be produc'd, some of which already have been collected by other Hands<sup>i</sup>; but these are sufficient to shew, that the Dedication of *Tenths* was generally practis'd in the Heathen Nations. Some indeed have thought that this Custom might be deriv'd from the *Jews* to the rest of the World: But it is extremely improbable, that any Custom so ancient and universal as this, should be deriv'd from any one Nation, to all the rest; and it is still more unlikely to be deriv'd from the *Jews*, who had less Correspondence with their Neighbours, than any Nation in the World: Beside, they were universally hated and despis'd for the great difference of their Manners from the rest of Mankind: And therefore, it is most improbable, that any of their Customs should be generally imitated by other Nations. Not to say, that it has already appear'd, that the Dedication of *Tenths* was antienter than the *Jewish* Nation.

OTHERS object, That tho' all, or most Nations afford Examples of the Dedication of *Tenths*, neither all Persons paid *Tenths* in any Nation, nor any Person paid them out of all the Things he possess'd; and therefore, they say, there was no universal Tradition for it. To which it may be answer'd: *First*, That this can't be prov'd, and that the contrary is

<sup>i</sup> *Conf. Selden's History of Tythes*, Chap. iii. *Montague's Distrib.* part. i. chap. 3. *Spencerus de Legibus Hebr.* lib. iii. cap. 10.

rather manifest from the foremention'd Examples. *Secondly*, That supposing it to be true, we can no more conclude that Men were not oblig'd to dedicate all their *Tenths*, because they did not do so; than we can infer from the universal Corruption of Manners, which overspread the whole World before our *Lord's* Incarnation, that Men were not then bound to be just, good and temperate: But on the contrary, we ought rather to conclude, that as the Marks of Religion and Morality, which are found in all Nations, however degenerated, make it probable, that our first Ancestors deliver'd the general Notions of Good and Evil to their Posterity; so the general Agreement of most Nations in this Proportion of *Tenths*, must be trac'd from the same Original. And this Argument seems to hold more strongly for the Tradition concerning *Tenths*, than that of any general Duty of Religion, or Morality: For this latter may be thought to be discoverable by the Light of Reason, without any Tradition; whereas Men can scarce be suppos'd to have universally agreed in this exact Proportion of *Tenths*, which is a thing in its own Nature wholly indifferent and undetermin'd, without some positive Tradition to direct them.

It remains only to be enquir'd, Whether the Dedication of *Tenths* was confirm'd by our *Lord* or his *Apostles*? And it must be own'd, that tho' they have fully asserted the *Clergy's* Right to *Maintenance*, and the Necessity of de-



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indicating some part of our Substance to G O D in general, they are wholly silent as to the Proportion of *Tenths*. For this several Reasons may be given: As *First*, That the *Jewish* Priests were then in Possession of the *Tythes*, and it would undoubtedly have rais'd great Commotions, and very much hinder'd the Progress of the Gospel, if the *Christian* Ministers had claim'd that, which others had a legal Title to. *Secondly*, Their Practice would have seem'd inconsistent with their Doctrine, if they had settled a constant *Maintenance* for themselves, whilst they perswaded others to sell their Estates for the Service of the Church and the Poor. *Lastly*, In that Age the Devotion of *Christians* was generally so great, that they very much exceeded the Proportion of *Tythes* in their Contributions to the Church. Many of them sold their whole Estates, and gave the Price to the *Apostles* <sup>k</sup>. In the next Century, *Justin Martyr*, describing the great Change, which *Christianity* made in Mens Manners, hath these Words: " They who before were delighted with nothing so much as getting Money, now bring what they possess to the common Stock, and impart to every one, who is in want <sup>l</sup>." *Irenæus* observes, " That whereas the *Jews* consecrated a *Tenth*, they who live under the

<sup>k</sup> *Acts* ii. 44, 45. *Acts* iv. 34, 35. <sup>l</sup> *Apolog.* i. cap. xvii. pag. 25. edit. Oxon. χρημάτων ἢ κλημάτων οἱ πόρου πάντες μᾶλλον ἐρέχοντες, νυνὶ δὲ ἔχοντες εἰς κοινὸν φέροντες, καὶ παντὶ δεομένῳ κοινωμένοις.

“ Liberty of the Gospel, give all to the Lord’s Chapter  
 “ Use \*.” And in another place, where he V.  
 explains, how CHRIST did not *destroy*, but *ful-*  
*fil* the Law, he says, “ That instead of Tythes,  
 “ CHRIST commanded, that Men should  
 “ divide all they have among the Poor <sup>m</sup>.”  
 And *Tertullian*, who flourish’d in the latter  
 part of this Century, affirms, “ That *Chri-*  
*stians*, in his time, us’d all things in com-  
 “ mon, except their Wives; and that, being  
 “ joyn’d to one another in Heart and Soul,  
 “ they had never any Dispute with them-  
 “ selves, about communicating what they had  
 “ to one another <sup>n</sup>.” So that hitherto there  
 was no Occasion to fix a certain Proportion  
 for the *Clergy’s Maintenance*, whilst Men con-  
 tended, who should give most, and were rea-  
 dy to dedicate all they had to Pious Uses. But  
 when the *first Love* of *Christians* abated, the  
 Proportion of Tythes came to be insisted on.  
*Cyprian*, who was *Tertullian’s* Scholar, com-  
 plaining of the Corruptions, which had crept  
 into the Church in his Age, has these Words :  
 “ They, (*meaning the first Christians*) sold their  
 “ Houses and Lands, and, in order to lay up  
 “ for themselves Treasures in Heaven, offer’d  
 “ the Price to the *Apostles*, to be distributed

\* *Lib. iv. cap. 34. pag. 325. edit. Oxon.* Illi quidem decimas  
 suorum habebant consecratas : qui autem perceperunt liber-  
 tatem, omnia quæ sunt ipsorum, ad Dominicos decernunt  
 usus. <sup>m</sup> *Lib. iv. cap. 37.* Pro eo quod est decimare, omnia  
 quæ sunt pauperibus dividere. <sup>n</sup> *Apolog. cap. xxxix.* Ex sub-  
 stantia familiari fratres sumus— Itaque qui animo animaque  
 miscemur, nihil de rei communicatione dubitamus. Omnia  
 indiscreta sunt apud nos, præter uxores.

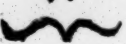
Chapter V. “ among the Poor ; but we now scarce give  
 “ the *Tenth* of our Estates ; and whereas our  
 “ Lord has commanded us to sell, we rather  
 “ buy and increase °.” Whence it is manifest, that in this Father’s Opinion, as well as the Judgment of the *Christians* before him, the *Tenth* of every Man’s Possession, at the least, ought to be dedicated to G O D. And tho’ he laments the growth of Avarice among *Christians*, it appears, that in the Church of *Carthage*, when he was *Bishop* there, the Contributions were very large, and the *Clergy* enjoy’d a plentiful *Maintenance*. For he severely reproves their intermeddling too much in Secular Business, for this Reason, Because they had a competent Allowance from the Oblations of the Church ; and he compares them to the *Levites*, who receiv’d their *Maintenance* from *Tythes*, without being put to the Trouble of Plowing and Sowing <sup>p</sup> : And we find, that he contributed at one time, out of the Church’s Stock, a hundred thousand *Sestertia*, toward the Relief of *Christian* Captives, which remain’d above what was expended for the *Clergy’s Maintenance* <sup>q</sup>. *Origen*, explaining the eighteenth Chapter of *Numbers*, where the *Jews* are requir’d to offer to G O D their

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° *Lib. de unitat. Eccles. pag. 85.* Domos tunc & fundos vendabant, & thesauros sibi in cœlis reponentes, distribuenda in usus indigentium pretia Apostolis offerebant. At nunc de patrimonio nec decimas damus, & cum vendere jubeat Dominus, emimus potius & augemus. <sup>p</sup> *Epist. I.*  
<sup>q</sup> *Epist. LXII.*



First-fruits, for the Use, and by the Mediation of the *Priests*, has these Words, “ No Man  
“ can lawfully use the Fruits of the Earth,  
“ or of the Cattle, till he has first offer’d the  
“ First-fruits of them all to G O D, that is, to  
“ the *Priests*. This Law, I think, is now  
“ necessary to be observ’d according to the  
“ Letter.” Afterwards he proceeds thus:  
“ Our Lord said in the Gospel, *Wo unto you,*  
“ *Scribes and Pharisees, Hypocrites, who tythe*  
“ *Mint, Cummin, and Anise, and pass by the*  
“ *weightier things of the Law : Ye Hypocrites,*  
“ *these ought to have been done, and the other not*  
“ *to have been left undone.* Observe diligently,  
“ how our Lord prescribes the doing of the  
“ *weightier things of the Law*, and also will not  
“ allow the literal Performance of the other  
“ things here mention’d, to be omitted. But  
“ if you say, that He spoke this to the *Phari-*  
“ *sees*, and not to his Disciples, hear again  
“ what He says to his Disciples : *Except your*  
“ *Righteousness exceed the Righteousness of the*  
“ *Scribes and Pharisees, ye shall not enter into the*  
“ *Kingdom of Heaven.* What therefore He  
“ prescribes to be done by the *Pharisees*, He  
“ would have fulfill’d by his own Disciples  
“ much more abundantly. How then does  
“ my Righteousness exceed theirs, if they  
“ dare not taste the Fruits of the Earth, till  
“ they have first offer’d the First-fruits of  
“ them to the *Priests*, and the *Tythes* to the  
“ *Levites* ; and I, doing neither of these,  
“ apply the First-fruits of the Earth to

Chapter V.  " my own Use, without acquainting Priest or Levite, or imparting any share of them to the *Altar*"? Hence he concludes, " That the Precept concerning First-fruits stands in Force according to the Letter <sup>r</sup>". In the *Apostolical Canons* <sup>s</sup>, the Proportion of *Tythes* is not spoken of, but there is express mention of the Peoples offering to the *Bishop* and *Presbyters*, their First-fruits of Honey, Milk, and other Liquors ; as also of Birds and Cattel, of Corn, Grapes, Apples, and other Fruits, for a *Maintenance* to them, and to the rest of the *Clergy*. And in the *Apostolical Constitutions* it is order'd : " That the First-fruits of all things be carry'd to the *Bishop*, the *Presbyters*, and *Deacons*, for their *Maintenance* : And that the *Tenth* of all things be offer'd for the *Maintenance* of the rest of the *Clergy*, the *Virgins*, the *Widows*, and the *Poor* <sup>t</sup>." In another place of the same Work, it is said, That tho' CHRIST has deliver'd us from the Ceremonial Law, He has been so far from freeing us from the Payments to the *Priests* and the *Poor*, that in these, what He said concerning the *Pharisees* must take place, *Except your Righteousness exceed, &c.* <sup>u</sup>. St. Jerom has these Words in his Commentary on the

<sup>r</sup> Homil. xi. in Numer. <sup>s</sup> Can. iii. & iv.

<sup>t</sup> Lib. VIII. cap. xxx. Ετι προσάσσω πᾶς ἀπαρχὴν προσκομίζεω τῷ ἐπισκόπῳ, καὶ τοῖς διακόνοις, εἰς διαίτησιν αὐτῶν· πᾶς δὲ δεκάτῳ προσφέρειω εἰς διαίτησιν τῶν λοιπῶν κληρικῶν, καὶ τῶν παρθένων, καὶ τῶν χηρῶν, καὶ τῶν ἐν πείνῃ ἡμετέροισιν.

<sup>u</sup> Lib. II. cap. xxxv.

third Chapter of *Malachi*: “ What we have  
 “ said of *Tythes* and *First-fruits*, which in an-  
 “ cient Times were given by the People to  
 “ the *Priests* and *Levites*, must be understood  
 “ of the *Christian* People, who are not only re-  
 “ quir’d to give *Tythes* and *First-fruits*, but to  
 “ sell all they have, and give to the Poor,  
 “ and to follow our *Lord* and Saviour. If we  
 “ are not willing to do this, at least let us  
 “ imitate the *Jewish* Elements, by giving to  
 “ the Poor a part of the whole, and paying  
 “ due *Honour* to the *Priests* and *Levites* w.”  
 St. *Ambrose* observes, “ That it is a *Christian*  
 “ Duty for Men to pay *Tythes* of all their  
 “ Fruits, and Cattel, and other things every  
 “ Year, and that the *L O R D* commanded us  
 “ to do so: and, That since He has reserv’d  
 “ the *Tenth* to himself, it is not lawful to de-  
 “ tain it \*.” And St. *Chrysostom* affirms,  
 “ That *Abraham*, by paying *Tythes*, is a Tu-  
 “ tor to all, to bring in their *First-fruits* of all

\* Quod de decimis primitiisque diximus, quæ olim da-  
 bantur a populo Sacerdotibus ac Levitis, in Ecclesiæ quo-  
 que populis intelligite, quibus præceptum est, non solum  
 decimas dare & primitias, sed & vendere omnia quæ habent,  
 & dare pauperibus, & sequi Dominum Salvatorem. Quod  
 si facere nolumus, saltem Judæorum imitemur exordia, ut  
 pauperibus partem demus ex toto, & Sacerdotibus ac Levi-  
 tis honorem debitum deferamus. \* *Serm. in Feriam II. post.*  
*Domin. I. quadrag.* Non nobis sufficit, quod nomen Christia-  
 num præferamus, si opera Christiana non facimus: decimas  
 nostras annis singulis de cunctis frugibus, pecoribus, &c.  
 præcipit erogandas Dominus, &c. *Ibid. in Fer. III.* De  
 omni substantia, quam Deus homini donat, decimam par-  
 tem sibi servavit, & ideo non licet homini retinere illud  
 quod Deus sibi reservavit.



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“ which G O D gives them y.” In another place, “ What a shame, *says he*, is it, that “ *Christians* should reckon that a Burthen, “ which the *Jews* did not think so? If it was “ dangerous to keep back *Tythes* then, know it “ is much more so now z.” And in another place, “ I require, *says he*, no great matter, “ only let us, who expect Heaven, pay as “ much as the *Jews*, who were Infants in Religion : I say not this, as forbidding to “ give more, but let us not consecrate less than “ a Tenth.” It were easy to produce many more Testimonies to the same purpose, but these, I hope, will be sufficient to shew, that at least the *Tenth* of what every *Christian* posses’d, was set a-part in the Primitive Ages for the Service of the Church.

WHATEVER was given for the Clergy’s and Church’s Service, was always look’d upon as dedicated to G O D. He had the sole Propriety of it, and the *Priests* were his Receivers and Stewards. It is manifest, that the *Jewish* First-fruits and *Tythes* were Oblations to G O D, and that He bestow’d them on the *Priests* and *Levites*. And the *Tenth* of *Tythes*

<sup>1</sup> Homil. XXXV. in Genes. Δεκάτω αὐτῷ (Μελχισεδέκ) ἀρῶειεν διὰ πάντων ὧν ἐπεφέρειτο, ἐντεῦθεν ἡδὴ διδάσκαλοι ἅπασιν γινόμενοι τὰς ἀπαρχὰς προσάβην τῷ Θεῷ καὶ τοῖς ἡμῖν ὑπακούουσιν.

<sup>2</sup> Homil. IV. in Ephes. Πόσης αἰχμῆς τὸτο γέμει, εἰ δὲ ἐπὶ τῷ Ἰσραὴλ καὶ ἦν θαυμασμὸς, τὸτο ἐπὶ τῇ χριστιανῇ θαυμαστὸν ἐγένετο ; καὶ τότε κίνδυνός ἦν τὸ δεκάτας ἀπολιπεῖν, ἐκλήθησαν ὅσον ὅτι νῦν. <sup>3</sup> Numb. XVIII. 12, 24, 28.

was again *offer'd* to GOD by the *Levites*, and receiv'd by the *High-Priest* <sup>a</sup>: Whence *Solomon*, advising the *Jews* to pay what was due to the *Priests*, does it thus: *Honour the LORD with thy Substance, and with the First-fruits of all thy Increase* <sup>b</sup>. And the keeping back of *Tithes* is said by *Malachi* to be a *robbing* of GOD, for which Sin he declares the *whole Nation* of the *Jews* to be *curs'd with a Curse* <sup>c</sup>. In like manner what was given to the *Apostles* was accounted given to GOD; and therefore when *Ananias* reserv'd to himself part of the Price of his Land, the whole of which he pretended to deposit at the *Apostles Feet*, *Peter* told him, *he had not ly'd unto Men, but unto GOD*, to whom he pretended to give a larger Oblation than indeed he did <sup>d</sup>. *St. Paul* calls the Collections which the *Philippians* sent him, *a Sacrifice acceptable, well-pleasing to GOD* <sup>e</sup>. And lastly, it appears from some of the fore-mention'd Instances, that the Primitive Christians reckon'd their Contributions for the Church's Service to be Oblations to GOD. The manifest Consequence whereof is, That the alienating or with-holding of what is due to the Church, must be accounted for as an Injury done to GOD himself.

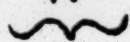
I should now proceed to the *last* Head of this Chapter, but that two Objections remain to be answer'd; one of which is levell'd against

<sup>b</sup> *Prov.* iii. 9. <sup>c</sup> *Mal.* iii. 8, 9. <sup>d</sup> *Act.* v. 4. <sup>e</sup> *Philip.* iv. 18.

Chapter V. the *Clergy's* Right of claiming *Maintenance* in the general ; the other against the Proportion of *Tenths*.

*First*, IT may be objected against the *Clergy's* Right of claiming *Maintenance*, That the Kingdom of CHRIST is a Spiritual Kingdom, and all the Power which He has given his Ministers, relates to Spiritual Things, as was formerly shewn, and consequently must not be extended to any of the Things of the World. To which it may be answer'd, That the Kingdom of CHRIST, tho' it be not of the *World*, must for the present subsist in the World, and consequently the Ministers of it may demand all such worldly Things as are necessary to support it. The Gospel can't possibly be preach'd, without some Place to Preach it in ; and the Ministers of CHRIST can't attend their Duty of Preaching, unless they have a competent *Maintenance* to support them ; And therefore to deny them these things, is in effect to destroy the Institution of CHRIST. And if it be enquir'd farther, Since the *Clergy* have a Right to demand a Place for the Exercise of their Function, and a *Maintenance* for themselves, where the Difference lies between their Authority, and that of the Civil Magistrate ? It may be answer'd, That the Civil Magistrate has Authority to compel those, who will not pay him or any of his Subjects what is their due, by Civil Penalties ; whereas the utmost the Church can do in such Cases, is only to  
account





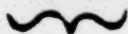
account the Offender in the number of *Heathens* and *Publicans*, that is, to exclude him from her own Society. This is the Punishment which *St. Paul* requir'd the *Corinthians* to inflict on the *Covetous*, and the *Extortioner*<sup>f</sup>; and which the Church has often inflicted for this sort of Covetousness, whereof we are now speaking. And if any thing beyond this is done for the Recovery of the Church's Rights, it is wholly owing to the Civil Power.

*Secondly*, IT is objected against the Proportion of *Tenths*, that this would make the *Clergy* too rich, they being not near a *Tenth* part in Proportion to the rest of the People. To which it may be answer'd: *First*, That it is very unreasonable, and indeed can proceed from nothing but the want of Religion, to make this an Objection against the *Maintenance* of the present *Clergy*, which might as well have been objected against the Priests of all other Ages and Countries, and yet was never urg'd with any Success, either by the Heathens, or the Worshippers of the True GOD; and least of all by the Primitive *Christians*, whose Example we ought chiefly to imitate. It may here be observ'd farther, That if the *Maintenance* of Priests should be proportion'd to their Attendance and Labour in the Execution of their Office, the Advantage would

<sup>f</sup> 1 Cor. V. 11.

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lie very much on the side of the *Christian* Clergy. For whereas the Attendance of the *Jewish* Priests was very short, and after long intervals of Vacation \*, that of the *Christian* is constant and perpetual, and their Labours in Preaching the Gospel, Celebrating Divine Service, Administring the Sacraments, Visiting the Sick, and discharging the remaining Duties of their Function, especially where their Cures are large and populous, seems vastly to exceed those of any other Priests, whom we have heard, or read of. *Secondly*, This Objection might in part be answer'd by lessening the Cures, which in many Places are far too great, and consequently increasing the Number of the *Clergy*. *Thirdly*, It is necessary, and has been so judg'd in all Ages, that the *Clergy* should have a plentiful *Maintenance*. Without this it is scarce possible for them to secure themselves from the Contempt of the People, who seldom have Piety or Consideration enough to distinguish their Office and Character from their outward Condition in the World: And the Contempt of the *Clergy* will soon lead Men to a Contempt of Religion, which always participates both of the good and bad Fortune of those who are *set up for the Defence of it*. And therefore the Enemies of Religion have in all Ages made their first Attempts upon the Priesthood;

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\* Luke i. 5, 8. 1 Chron. xxiv. Nehem. xii.

plainly foreseeing, that if the Priests once be taken out of the way, or, which is all one, brought under a general Contempt, the People would soon become an easy Prey to them. *Lastly*, Without a plentiful *Maintenance* the Clergy could not have a sufficient Fund to relieve the Poor, and to promote other publick Charities, which is a Duty, wherein they are particularly oblig'd to be Examples to their Flocks.

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IV. THUS I have endeavour'd, with all the Plainness and Brevity I could, to explain and vindicate some of the chief of those *Powers* which our *Lord* hath intrusted with the Officers of his Church: It remains now to be enquir'd, In what *Places* the several Officers are to exercise their respective *Powers*, which was the *fourth* and *last* Head propounded in the beginning of this Chapter. In treating on this Argument, I shall endeavour to shew:

*First*, THAT the Office and Character of all Persons who are admitted into Holy Orders, extends over the whole World.

*Secondly*, THAT nevertheless the ordinary Exercise of their respective Offices is limited to some particular *District*.

*Thirdly*, I shall enquire whence this Limitation proceeds.

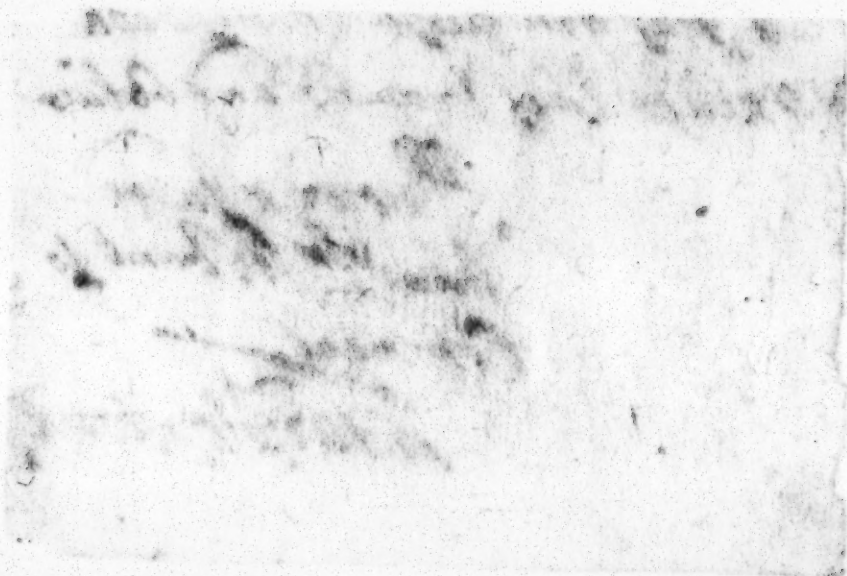
*First* then, IT must be shewn, That the Office and Character of all Persons, who are admitted



Chapter V. admitted into Holy Orders, extends over the whole World. And it is manifest, in the first Place, that the *Apostles* had a general Commission to *Teach and Baptize*, and to execute all other parts of their Office in *all Nations*. And as the *Bishops* of the Church have been shewn to succeed the *Apostles* in all the parts of their Office, which are of standing and constant Use in the Church; so we might reasonably conclude, tho' we had no farther Proof of it, That the Office and Character of *Bishops*, and consequently of inferior Ministers, extends over all the World, because those of the *Apostles*, their Predecessors, did so; since there is scarce any Reason why the *Apostles* Authority should be universal, which will not hold, at least in some degree, for the same extent of Authority in the *Bishops*, as will appear from some of the following Considerations.

THERE is but one Catholick Church, whereof all particular Churches are Members; and therefore, when any Spiritual Privilege, or Character is conferr'd in any particular Church, it must be understood to extend over the whole Catholick Church. Thus by Baptism, Men are not only made Members of the particular Church where they happen to be baptiz'd, but of the Catholick Church over the whole World; and therefore whoever has been lawfully baptiz'd in one Church, has a Right to partake of the *Lord's Supper*, and other Church-Privileges in all other Churches, where

and may you pass on my neck  
Excuse this trouble and believe  
I am a friend  
to the President of  
Congress  
Wm. Houston,





where he happens to come ; Whereas if Baptism only admitted Men into some particular Church, they must be re-baptiz'd, before they can lawfully be receiv'd to Communion in any Diocese, where they have not been baptiz'd already.

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IF it were not thus in Holy Orders, that they who have receiv'd them in one Place, retain them in others, no Minister could have Authority to Preach the Gospel, or to Administer the Sacraments, or to exercise any other part of his Function beyond the particular District, in which he was ordain'd : The Consequence whereof is manifestly this, That the Faith of CHRIST must not be propagated, nor any Churches erected in Countries, where they have not stood ever since the *Apostles* times. For since there can be no Ministers without Ordination, as was before prov'd ; either they, who have been ordain'd in one Country, may lawfully exercise their respective Functions in others, where there are no ordain'd Ministers already settled, or else those Countries must remain for ever without Ministers, and consequently without Sacraments, and other publick Offices of Religion.

IT is manifest, that the Offices of those Ministers, whom the *Apostles* ordain'd, were not confin'd to any certain Place, or Church. For we find, that *Timothy*, *Titus*, *Crescens*, and others, who are spoken of in the *Acts* and *Epistles*, travell'd with St. *Paul* and other *Apo-*  
*stles*,

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stles, and sometimes without them, and exercis'd their ministerial Functions in very distant Parts of the World. In the next Age after this, *Polycarp* St. *John's* Disciple, and Bishop of *Smyrna*, travell'd to *Rome*, where *Anicetus*, the Bishop of that City, out of Respect to him, desir'd him to consecrate the Eucharist; whereas, if *Polycarp's* Sacerdotal Character had extended no farther than his own Diocese of *Smyrna*, he must have been re-ordain'd at *Rome*, before he could consecrate there. And for the same Reason, whoever was justly excommunicated by his own Bishop, was held excommunicate all over the World. An Example of this, we find in the same Age in *Marcion*, who being excommunicated by his own Father, and Bishop in *Pontus*, fled from his own Country, and coming to *Rome*, was there deny'd Christian Communion, as not being a Member of the Church, which he had left. When any Bishop turn'd Heretick, the neighbouring Bishops depos'd him, and ordain'd another in his stead; and that because they, as Officers of the Catholick Church, were in Duty bound to have a general Concern for the whole Body of Christians, as well as for their own particular Districts: This is expressly affirm'd by *Cyprian*: "There is, says he, a large Body of Priests (whereby he means Bishops, tho' it would be all one to the present Argument, if he had meant only Presbyters) cemented by the Ties of mutual Concord, and the Bond of Unity; so that

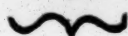
“ that if any of our (*Episcopal*) College shall Chapter  
 “ turn *Heretick*, and waste the Flock of V.  
 “ CHRIST, the rest may come in to their  
 “ Assistance, and, as useful and merciful  
 “ Shepherds, restore the wandering Sheep of  
 “ Christ to his Flock &. Again, Tho’, *says he*,  
 “ we are many Shepherds, we feed only one  
 “ Flock : And it is our Duty to gather and  
 “ cherish all the Sheep, which our *Lord* pur-  
 “ chas’d with his Blood ; and not to suffer  
 “ our Brethren to be despis’d, and trodden  
 “ under foot by some Mens Pride and Pre-  
 “ sumption <sup>h</sup>.” In pursuance of this Princi-  
 ple, two *Bishops* of *Spain*, who had fallen into  
 Idolatry, were depos’d, and others ordain’d  
 in their stead by the neighbouring *Bishops*, as  
 may be seen in the same Epistle of *Cyprian*,  
 out of which the foremention’d Passages are  
 taken. And the three *Bishops*, who ordain’d  
*Novatian* the Schismatick, were depos’d, and  
 others ordain’d to succeed them by *Cornelius*  
 Bishop of *Rome*, whose Proceedings in this  
 matter were generally approv’d all over the

\* *Epist. lxxviii. pag. 292.* Copiosum corpus est sacerdotum  
 concordiae mutuae glutino atque unitatis vinculo copulatum,  
 ut si quis ex collegio nostro haeresin facere, & gregem Chri-  
 sti lacerare & vastare tentaverit, subveniant caeteri, & qua-  
 si pastores utiles & misericordes, oves Dominicas in gregem  
 colligant. <sup>h</sup> *Ibid. pag. 293.* Nam etsi pastores multi sumus,  
 unum tamen gregem pascimus, & oves universas, quas  
 Christus sanguine suo & passione quaesivit, colligere & fo-  
 vere debemus; nec pati supplices & dolentes fratres nostros  
 crudeliter despici, & superba quorundam praesumptione  
 calcari.



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World. And if we had no farther Proof, that the Power of *Bishops* was thought to extend beyond their own *Dioceses*, than this, That when any *Bishop* dy'd, the neighbouring *Bishops* ordain'd another to succeed him, as hath already been shewn, and will be further made out under the *third* Particular, this alone would be sufficient: For they, who can ordain Ministers out of their own *Dioceses*, may with the same Reason Confirm, Consecrate the Eucharist, and exercise any other Episcopal, or Sacerdotal Act, when a just Occasion is offer'd. And therefore, tho' many other Arguments and Examples might easily be produc'd, these, I hope, will be sufficient to convince all impartial Men, That the Office and Character of Men in Holy Orders extends over the whole Church.

*Secondly*, THE ordinary Exercise of their Office is nevertheless limited to particular *Districts*. For the Catholick Church, as was said in one of the fore-mention'd Passages of *Cyprian*, is divided into many lesser Churches, every one of which is govern'd by its own Officers: And if the *Bishop* or Clergy of one Church, were generally allow'd to exercise their Office in other Churches, where lawful Ministers are already settled, the People would not know whom they should follow: One would associate with *Paul*, another with *Apollos*; one with his old Pastors, another with the new Comers; and so Confusion and Disorder would soon ensue: Just as it happens in Ci-

ties

ties and Kingdoms, where there are opposite Pretenders to the Sovereignty. Chapter V.

IT was observ'd in one of the former Chapters, that the *Apostles* themselves, tho' every one of them had universal Authority, for the most part confin'd the Exercise of their Authority to the particular *Provinces*, which they had converted; and when particular *Apostles* interpos'd in the Churches converted by others, whilst they were alive, it was usually by way of Advice, rather than of Authority and Command, as was also before shewn. It may here be added, That when they had enlarg'd the Empire of *Christianity*, as far as they judg'd convenient, they generally fix'd in some certain place. St. *James* was made the fix'd Bishop of *Jerusalem*, before the *Apostles* left it; and St. *John* resided for the most part at *Ephesus*, after he return'd from Banishment: And in the same manner, the rest of the Ministers of that Age, having ended their Travels, commonly settled in particular Churches: Mark the *Evangelist* fix'd at *Alexandria*, *Titus* in *Crete*, *Timothy* at *Ephesus*, where he is suppos'd to have suffer'd Martyrdom before St. *John's* Arrival there after his Banishment; and the rest in other places.

AND if we descend to the next Ages, there will scarce be found any Testimony for Episcopacy, which does not prove, that *Bishops* were limited to a certain District, in the ordinary Exercise of their Office. It was a

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Maxim universally receiv'd, *That there must be but only one Bishop in a City.* On this, as was before observ'd, they founded the Schism of *Novatian*, who set himself up to be *Bishop of Rome*, against *Cornelius*, who had been lawfully chosen and ordain'd to that Dignity: And hence the *Confessors*, who left the Party of *Novatian*, and return'd with penitent Hearts to the Church's Communion, are said to have lamented their Schism, acknowledging, "That as there is but One GOD, One CHRIST the Lord, and One Holy Spirit, so there ought to be but One Bishop in any Catholick Church<sup>i</sup>." Neither can any one Example be produc'd, where there were more Bishops than one in any Church at the same time; unless in Places where the Bishop being unable to execute his Office, another was appointed to be his *Coadjutor*. An Example of this we find in the Church of *Hippo*, where *St. Augustin* was *Coadjutor* to *Valerius*; and before that, *Alexander* was *Coadjutor* to *Narcissus* Bishop of *Jerusalem*<sup>k</sup>, about the Year of our Lord CCXII. which is the earliest Instance of this kind.

FROM these Two Principles, namely, That the Character of every Bishop extends over the whole Church of CHRIST; and,

<sup>i</sup> *Cyprian. Epist. xlix.* Nec enim ignoramus, unum Deum esse; unum Christum esse Dominum, quem confessi sumus; unum Spiritum Sanctum; unum Episcopum in Ecclesia Catholica esse debere. *Conf. Cornelii epistola apud Euseb. Eccles. Hist. lib. vi. cap. xliii.* <sup>k</sup> *Euseb. Eccles. Hist. lib. vi. cap. xi.*

That



That every *Bishop* has a particular *District*, Chapter  
 over which he presides, under CHRIST, it V.  
 appears, That the Church of CHRIST  
 is one Body, distinguish'd into lesser Bo-  
 dies, every One of which is a Member of  
 the Church Catholick. Which was thus ex-  
 press'd by *Cyprian*, "There is but One Ca-  
 tholick Church, *says he*, divided into ma-  
 ny Members thro' the whole World; and  
 one Episcopacy, diffus'd in many Bishops  
 agreeing with one another <sup>1</sup>." And in ano-  
 ther place thus: "There is one Episcopacy,  
 an entire part whereof is held by every Bi-  
 shop <sup>m</sup>." Whence, as was before observ'd,  
 whoever becomes a Member of any one part  
 of the Catholick Church, is a Member of the  
 whole Church; and on the contrary, whoe-  
 ver is separated from any sound part of the  
 Church, by wilful Schism or just Excommu-  
 nication, is by that means separated from the  
 whole Church. Just as we find in Natural  
 Bodies, that in one Body there are many  
 Members, and whatever is united to any of  
 these, is thereby united to the whole Body:  
 as, on the contrary, whatever is cut off from  
 any Member, does by that Separation lose  
 its Union with the whole Body. Neither  
 can there be devis'd any way to be united to

<sup>1</sup> *Epist. lv.* A Christo una Ecclesia per totum mundum  
 in multa membra divisa. Item Episcopatus unus, Episco-  
 porum multorum concordi numerositate diffusus. <sup>m</sup> *Lib.*  
*de Unitate Ecclesie* Episcopatus unus est, cujus à singulis in sc-  
 lidum pars tenetur.

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any Body, whether Natural, or Civil, or of being separated from it, but by adhering to some of its Members, or being cut off from them. Whence appears the Necessity, which every *Christian* lies under, of maintaining Communion with the particular Church, wherein he lives, in order to his Communion with the Church Catholick and with CHRIST the Head of it.

*Thirdly*, IT remains to be enquir'd, Whence the Limitation of Church-Officers, or their Designation to particular *Districts*, proceeds? And the best Method to find out this, will be to enquire into the Matter of Fact, by whom and by what means the first Ministers and their Successors had their several Districts assign'd. And it is manifest, in the *first* place, that our Lord, the great King and High-Priest of the Church, was invested with an universal Dominion by GOD the Father, who promis'd long before his Conception in the Virgin's Womb, That He *would give him the Heathen for his Inheritance, and the utmost parts of the Earth for his Possession*<sup>a</sup>. The Apostles were sent by our Lord to *Teach all Nations*, whereby it was not meant, that every *Apostle* should travel over the whole World, and preside over the whole Church; but that all of them together should have supreme Authority over the Church, and when they were dispers'd, each of them should have

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<sup>a</sup> *Psal.* ii. 8.

his particular *Province*: And their respective *Provinces* were appointed, sometimes by the Holy Spirit's express Direction, sometimes by Agreement among themselves, and when neither of these hinder'd, every *Apostle* seems to have been guided by his own Judgment, as was before shewn in the third Chapter of this Discourse. But then it remains to be enquir'd, concerning such Officers as were appointed by the *Apostles* and their Successors afterwards.

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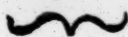
AND here we must carefully distinguish, between the *Ordination* of Ministers, and their Designation to particular *Districts*: For these are things wholly different, tho' they often went together; it being manifest, that one may be a Bishop or Priest, where he has no Authority to exercise his Office: which is the Case, not only of those, who are ordain'd to convert Heathens, without any Title to a particular Church; but of all others, who travel beyond the Limits of their own *District*: For a Priest, who comes into a foreign Country, where other lawful Ministers are settled, still retains his Sacerdotal Character, and yet has no Authority to take upon him the ordinary Exercise of his Office there.

IT was shewn in the former part of this Chapter, that the Power of conferring Holy Orders was always appropriated to the *Apostles* and *Bishops*; but the Designation of Persons ordain'd to particular *Districts* will appear to be a thing of a mix'd Nature, in which the



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*Laity*, and inferior *Clergy*, commonly had a Share, as well as the *Bishops*. In the first Age of *Christianity*, the Holy Ghost sometimes gave Directions for the Appointment of *Bishops* and others Church-Officers. The *Bishops* of *Ephesus* are said by St. Paul to have been made *Overseers* of that Church by the Holy Ghost °. *Clemens* of Rome affirms, That the *Apostles* chose *Bishops* and *Deacons*, having a perfect fore-knowledge of them, and having try'd them by the Spirit P. And in the Passage of *Clemens* of *Alexandria*, cited in the last Chapter, St. John is said to have ordain'd such for the Service of the Churches thro' which he pass'd, as were signify'd to him by the Spirit. Sometimes the *Apostles* seem to have constituted Church-Officers by their own Authority; for so St. Paul appointed *Titus* to take Care of the Church in *Crete*. And in the following Ages, the *Clergy* of some Churches chose their own *Bishops*: Thus it was in *Alexandria*, where from the time of *Mark* the *Evangelist* till *Heraclas* and *Dionysius*, who liv'd about the middle of the third Century, whenever a Vacancy happen'd in the Episcopal Chair, the *Presbyters* elected one of their own Number to fill it q. And in other Places, if *Hilary* the *Deacon*, or whoever is the Author of the Commentary falsly ascrib'd

° *Acts* xx. 28. P *Epist.* I. cap. xlii. & xliv. q *Hieronymus Epist. ad Evagrium*: *Alexandriæ à Marco Evangelista usque ad Heraclam & Dionysium Episcopos, Presbyteros semper unum ex se electum in excelsiori gradu collocatum, Episcopum nominasse.*

to *Ambrose*, may be credited, it was once customary for the eldest *Presbyter* to succeed upon any *Bishop's* Death without a formal Election: But afterwards this Method was found to be inconvenient, because the Eldest was not always the most worthy, and then it was chang'd into an Election<sup>r</sup>. But we find, that even in the earliest Times, there was often a Concurrence both of the Clergy and People to the Designation of Church-Officers. For when a Place was vacant in the *Apostolick* College by the Apostacy of *Judas*, the *Apostles* and other Disciples being assembled together, appointed two Candidates for it, out of which it pleas'd GOD to choose *Matthias* by directing the *Lot* to fall upon him<sup>s</sup>. Yet it must not be thought, that the whole Multitude of Disciples were concern'd in this Election: For the whole Number of those who were present at it was but *an hundred and twenty*, whereas there were many more Disciples at this time; for our *Lord* appear'd after his Resurrection to above five hundred Brethren at once<sup>t</sup>: And therefore they who were present at the Election of *Matthias*, seem only to have been the *Eleven Apostles*, and some of the principal Disciples. Afterwards, when

<sup>r</sup> In *Ephes.* iv. Primi Presbyteri, Episcopi appellabantur, ut recedente eo, sequens ei succederet.— Sed quia cœperunt sequentes Presbyteri indigni inveniri ad primatus tenendos, immutata est ratio, ut non ordo, sed meritum crearet Episcopum, multorum Sacerdotum judicio constitutum. <sup>s</sup> *Acts* i. 15, 23, 26. <sup>t</sup> *1 Cor.* xv. 6.

Chapter V. *Deacons were to be made, the Apostles said to the Multitude: Brethren, look ye out among you seven Men of honest Report, whom we may appoint over this Business. Accordingly, the Multitude chose seven Men, whom they set before the Apostles, who ordain'd them by Prayer and Imposition of Hands* <sup>u</sup>: So that the Choice was made by the Multitude, but the *Apostles* directed this whole Affair; they prescribed both the Number and Qualifications of the Persons to be chosen, and ordain'd them when Choice was made. When *Timothy* was to be ordain'd, *ἰμαρτυρεῖτο*, he had the Testimony of the Brethren at *Lystra* and *Iconium* <sup>w</sup>. Yet the same Person is said in another place to have been ordain'd in Obedience to the Prophecies which went before of him <sup>x</sup>. It may be, these Passages may be meant of his Admission into different Orders, and then the first must relate to the lower, the second to some higher Order. However, it appears, that in one of them at least, the Disciples signify'd their Approbation. But the whole Affair of choosing and appointing *Bishops* and *Deacons* in *Ephesus* and *Crete*, was intrusted by *St. Paul* to *Timothy* and *Titus*. Neither are they once directed to ask the Consent of any other Person whatever; but for any thing which appears to the contrary, all was left to their Judgment. And in succeeding Ages, the

<sup>u</sup> *Acts* vi. 3—6. <sup>w</sup> *Acts* xvi. 2. <sup>x</sup> *1 Tim.* iv. 8.



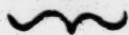
Primitive *Bishops* sometimes appointed, as well as ordain'd Church-Officers by their sole Authority. Thus *Numidicus*, *Celerinus*, and *Aurelius* were appointed to minister in *Carthage* by *Cyprian* in the time of his Banishment: Yet in the *Epistles* which he wrote to his Church on this Occasion, he tells them, "That however he might sometimes have Reason to do otherwise, it was his Custom in the Ordinations of Clergy-men, to consult them before-hand, and to examine the Manners and Merits of every one with common Advice y." So that then it seems to have been the common Method for *Bishops* to ask their Church's Advice before they proceeded to Ordination; however sometimes, for special Reasons, they thought fit to vary from it. This Rule was deriv'd from the Practice of the most early Times. There is a remarkable Passage in *Clemens of Rome* to this purpose, in which he tells the *Corinthians*, "That the Ministers, who had been ordain'd by the *Apostles*, or afterwards by other honourable Persons, the whole Church giving their Consent, ought not to be depos'd from their Office, whilst they behav'd themselves unblameably in it z." Whence it is manifest, that even in this Age,

<sup>y</sup> *Epist.* xxxviii, xxxix.

<sup>z</sup> *Epist.* i. cap. 44. Τὸς ἐν καλασθέντας ὑπ' ἐκείνων (Ἀποστόλων) ἢ μετὰ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνάδοκυσάσης τ' ἐκκλησίας πάσης, καὶ λειτεργήσαντας ἀμέμπλως, τότε δὲ δικαίως νομίζομεν ἀποδοῦναι τ' λειτεργίας.

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the Peoples Consent was commonly obtain'd, before any Person was ordain'd to be their Minister. This Custom was so notorious among Heathens, as well as *Christians*, about the Year of our Lord ccxxx. when *Alexander Severus* was Emperor, that he imitated it in constituting Governors over the *Roman* Provinces: "He publish'd the Names of those, "whom he design'd to ordain Governors, or "Presidents, or Procurators of Provinces, "and exhorted the People to alledge any "Crime against them, which they would "undertake to prove at the Hazard of their "Lives, if they could not make it out: For "he said it was unreasonable, that when the "*Christians* and *Jews* publish'd the Names of "their Priests before they were ordain'd, the "same should not be done in appointing Rulers of Provinces, to whom *Mens Lives* "and *Fortunes* are committed \*." A few Years after this, upon the Death of *Anteros* Bishop of *Rome*, "When all the Brethren "were met together in the Church to choose "a new Bishop, and many eminent and illustrious Persons were thought of for that Of-

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\* *Ælius Lampridius vita Alex. Severi cap. xlv.* Ubi aliquos voluisset vel rectores provinciis dare, vel præpositos facere, vel procuratores, id est, rationales, ordinare, nomina eorum proponebat, hortans populum, ut si quis quid haberet criminis, probaret manifestis rebus; si non probasset, subiret pœnam capitis: dicebatque grave esse, quum id *Christiani* & *Judæi* facerent in prædicandis sacerdotibus, qui ordinandi sunt, non fieri in provinciarum rectoribus, quibus & fortunæ hominum committerentur & capita.

"fice;

“ fice ; on the fudden a Dove lighted upon  
 “ the Head of *Fabianus*, whom no Man had  
 “ thought of before : Whereupon, all toge-  
 “ ther with one accord, as it were mov’d by  
 “ the fame Divine Spirit, cry’d out, *He is wor-*  
 “ *thy* ; and without any farther delay, plac’d  
 “ him in the *Bifhop’s Throne* <sup>a</sup>.” *Tertullian* al-  
 ludes to this Practice in his *Apology*, where he  
 “ fays, That in *Chriftian Churches* approv’d  
 “ Elders prefide, who have obtain’d that Ho-  
 “ nour, not by Bribery, but Testimony <sup>b</sup> ;”  
 By which, without doubt, he means the pub-  
 lick Testimony and Approbation of the  
 Church. *Origen*, taking Occafion from *Aaron’s*  
 Consecration, which was perform’d in the Face  
 of the Congregation, to describe the Appoint-  
 ment of a *Bifhop*, fays, “ That the Prefence of  
 “ the People was neceffary at the Ordination  
 “ of a Priest, that all may know and be fa-  
 “ tisfy’d, that he, who is chofen, is the very  
 “ beft, the learnedft, the holieft, and the  
 “ moft eminent for all forts of Virtue, of any

<sup>a</sup> *Eusebius Eccles. Hist. lib. vi. cap. 29.* Τῶν γὰρ ἀδελφῶν ἀπάν-  
 των χειρὶ ὁνίας ἐνεκεν τῷ ᾧ μέλλοντι διαδέξασθαι ἐπισκο-  
 πῶν, ἐπὶ τῇ ἐκκλησίᾳ συγκεκροτημένων, πλείων τε ἐπιφανῶν  
 καὶ ἐδόξων ἀνδρῶν τοῖς πολλοῖς ἐν ὑπονοίᾳ ὑπαρχόντων, ὁ Φα-  
 βιανὸς παρὼν, ἐδεδόξεν μὴ ἀνθρώπων εἰς διάνοιαν ἢ οὐκ ὅμως δι’ ἑν  
 ἀδελφῶς ἐν μετεώρῳ περὶ τοῦ κατὰ τὴν ἐπισκοπὴν τῇ αὐ-  
 τῷ κεκλητῇ μνημονεύσει, μίμημα ἐκτεκνυμένων τῷ ἐπὶ τῇ σωτηρίᾳ  
 τῷ ἁγίῳ Πνεύματι ἐν εἰρήνῃ περὶ τοῦ κατὰ τὴν ἐπισκοπὴν  
 λαὸν ὥστε ὑφ’ ἑνὸς πνεύματος διὰ κινήσεια ὁμόσε, πρὸς  
 μία πάση καὶ μιᾷ ψυχῇ ἄξιον ἐπιοῦσαι καὶ ἀμελλήτως ἐπὶ  
 τῷ θεῷ τῷ ἐπισκοπῇ λαβόντας αὐτὸν ἐπιθῆναι.

<sup>b</sup> *Apol. cap. xxxix.* Præfident probati quique seniores, ho-  
 norem istum non pretio, sed testimonio adepti.

“ in



Chapter “ in the Church. And this is done in the  
 V. “ Presence of the People, that no Objection  
 “ may be made against the Choice, after it  
 “ is over c.” *Cyprian* makes the same Ap-  
 plication of *Eleazar’s* Consecration, which  
*Origen* does of *Aaron’s*: “ The People, says he,  
 “ have Power to choose worthy Priests, and  
 “ to refuse the unworthy. Which we find  
 “ to be of Divine Appointment, that the  
 “ Priest should be ordain’d in the Peoples  
 “ Presence, to the end that One may be con-  
 “ stituted, who has been approv’d by pub-  
 “ lick Testimony and Judgment.” Then hav-  
 ing instanc’d in the Consecration of *Eleazar*  
 before the Congregation of the *Jews*, and the  
 fore-mention’d Elections of *Matthias*, and the  
 Seven *Deacons*, he proceeds thus: “ Where-  
 “ fore according to the Divine Tradition,  
 “ and the Practice of the *Apostles*, it is almost  
 “ universally observ’d thro’ all the Provinces,  
 “ in order to the regular Celebration of Or-  
 “ dinations, that when any *Bishop* is to be  
 “ ordain’d, the *Bishops* of the Province should  
 “ come together to the vacant Church, and  
 “ a new *Bishop* should be elected in the Pre-  
 “ sence of the People, who best know every

\* *Homil. vi. in Levit.* Licet ergo Dominus de constituen-  
 do Pontifice præcepisset, & Dominus elegisset, tamen con-  
 vocatur & synagoga. Requiritur enim in ordinando sacer-  
 dote, & præsentia populi, ut sciant omnes, & certi sint,  
 quia qui præstantior est ex omni populo, qui doctior, qui  
 sanctior, qui omni virtute eminentior, ille eligitur ad sa-  
 cerdotium, & hoc affante populo, ne qua postea retractatio  
 cuiquam, ne quis scrupulus resideret.

“ Man’s Life and Conversation. And we  
 “ find, this was observ’d by you in the Pro-  
 “ motion of *Sabinus*, whom all of you ap-  
 “ pointed by your Suffrages, and the *Bishops*,  
 “ who were present, approv’d; whereupon  
 “ the Episcopal Dignity was conferr’d on  
 “ him, and he was ordain’d by Imposition of  
 “ Hands into the Place of *Basilides* <sup>d.</sup>” *Cy-  
 prian* himself was constituted *Bishop* of *Carthage*  
 in the same manner he has there describ’d:  
 For we are told by *Pontius* one of his *Deacons*,  
 “ That when he was but a Novice, he was  
 “ advanc’d to the Sacerdotal Office, and the  
 “ Episcopal Dignity, by the Judgment of God,  
 “ and the Peoples Favour.” And he adds,  
 That when *Cyprian* hid himself, to avoid the  
 great Trust they intended to lay upon him,  
 “ great Multitudes of the Brethren beset his

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<sup>d</sup> *Epist. lxxvii.* Quando ipsa (*plebs*) maxime habeat potestatem, vel eligendi dignos sacerdotes, vel indignos recusandi, quod & ipsum videmus de divina auctoritate descendere, ut sacerdos, plebe præsente, sub omnium oculis deligatur, & dignus atque idoneus publico judicio ac testimonio comprobetur. *Paullo post*: Propter quod diligenter de traditione divina, & Apostolica observatione servandum est, & tenendum quod apud nos utique, & fere per provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem, cui præpositus ordinatur, Episcopi ejusdem provinciæ proximi quique conveniant, & Episcopus deligatur plebe præsente, quæ singulorum vitam plenissime novit, & uniuscujusque actum de ejus conversatione perspexit. Quod & apud vos factum videmus in *Sabini* collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, & de Episcoporum, qui in præsentia convenerant, quique de eo ad vos literas fecerant, judicio, episcopatus ei deferretur, & manus ei in locum *Basilidis* imponeretur.

“ Doors,

Chapter V. “ Doors, and search’d all the Passages, lest  
 “ he should escape from them <sup>e</sup>.” Hence  
 in one of his Epistles to his People of *Carthage*, he speaks of some disobedient *Presbyters*, who conspir’d against his own *Episcopacy*, and their (the Peoples) *Suffrages* <sup>f</sup>; that is, against the Episcopal Dignity, to which he was advanc’d by the Peoples Recommendation. In another place he says, that *Cornelius*, his Contemporary, Bishop of *Rome*, was advanc’d to that Station “ by the Judgment of G O D, “ and his C H R I S T, the Testimony of “ almost all the Clergy, and the Suffrage “ of the People, and by the College of “ Priests, that is, *Bishops* <sup>g</sup>.” And he founds the Schism of *Novatian* upon this, that he set himself up in Opposition to One, who had been thus approv’d and constituted; “ Be- “ cause, says he, when a Bishop is once made, “ and approv’d by the Judgment and Testi- “ mony of his Collegues and the People, an- “ other can by no means be appointed <sup>h</sup>.” And there is a remarkable Passage in *Corne-*

<sup>e</sup> *Pontius vita Cypriani*: *Judicio Dei & plebis favore ad officium sacerdotii, & Episcopatus gradum adhuc neophytus, & ut putabatur, novellus, electus est. Mox addit*: *Obsederat fores domus copiosa fraternitas, & per omnes aditus sollicita caritas circuibat.* <sup>f</sup> *Epist. xliii.* *Contra episcopatum meum, imo contra suffragium vestrum.* <sup>g</sup> *Epist. lv.* *Factus est autem Cornelius episcopus, de Dei & Christi ejus judicio, de Clericorum pene omnium Testimonio, de plebis quæ tunc affuit suffragio, & de sacerdotum antiquorum, & bonorum virorum collegio.* <sup>h</sup> *Epist. xliv.* *Episcopo semel facto, & collegarum ac plebis judicio comprobato, alium constitui nullo modo posse.*



lius's Epistle to *Fabius* Bishop of *Antioch*, concerning *Novatian's* Admission to be a *Presbyter*, where he tells him, That he having been baptiz'd upon his Bed in a Fit of Sicknefs, was uncapable by the Canons of the Church, of receiving Orders ; nevertheless the *Bishop* was desirous to ordain him *Presbyter*, and “ when  
 “ all the *Clergy*, and many of the *Latty* op-  
 “ pos'd it, the *Bishop* intreated them to suffer  
 “ it to be done only this once i.” Many more Examples might be produc'd, especially in the following Centuries, where the Accounts of Ecclesiastical Affairs are more large and particular, than in the first ; but my Design being chiefly to describe the Practice of the Three first Ages, I shall only set down one later Testimony from the *Apostolical Constitutions*, where *Peter* is introduc'd making the following Decree : “ I *Peter* do affirm, That  
 “ a *Bishop* must be ordain'd, as was appoint-  
 “ ed by all of us before, one who is blame-  
 “ less in all things, elected by the People for  
 “ his eminent Merit. Such a Person being  
 “ nam'd, and content to undertake the Office,  
 “ let the People, assembl'd on the *Lord's* Day,  
 “ with the College of *Presbyters*, and such  
 “ of the *Bishops* as are present, approve him :  
 “ Let the chief Person of the Assembly ask

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i Eusebius Eccles. Hist. lib. vi. cap. xliiii. Διακωνόμενους ὑπὸ πάντων τῶν κληρῶν, ἀλλὰ καὶ λαϊκῶν πολλῶν· ἐπεὶ μὴ ἔξόν τι καὶ ἐπὶ κλίνης διὰ νόσον χειροθεῖσθαι, ὥσπερ καὶ ἔστι, εἰς κλήρεν τινὰ γενέσθαι, ἠξίωσε συλχεσθῆναι αὐτῷ τῶτον μόνον χειροτονῆσαι.

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 “ whether this be the Person, whom they  
 “ desire to have for their Ruler? Then let  
 “ him ask, whether they do all attest, that  
 “ he is worthy of this great and eminent  
 “ Principality? whether he has been pious  
 “ towards God, and just to Men; has  
 “ manag’d his own House well, and has been  
 “ of an unblameable Conversation; Then  
 “ the People having all attested this of him,  
 “ let them be ask’d a third time, whether  
 “ he is worthy of this Ministry? And if they  
 “ do all assent the third time, let them be  
 “ desir’d to *hold up their Hands*, in token of  
 “ their Approbation; which being readily  
 “ done, ” he directs the *Bishops* to proceed  
 to his Ordination <sup>k</sup>.

FROM what has been said, it appears to have been the most general Practice, for *Bishops* and other Church-Officers to be approv’d,

<sup>k</sup> *Apostol. Constitut. lib. viii. cap. 4.* Ἐγὼ θημι Πρεσβ., ἐπισκοπον χειροτονῶν, ὡς ἐν τοῖς περὶ λαβῶσιν ἅμα πάντες διε-  
 ταξαίμεθα, ἐν πᾶσιν ἁμεμπτον, ἀεισίνδλῳ ὑπὸ πάντων τῶ λαῷ  
 ἐκκλησιῶν. ἔ ὀνομαζέμεθα καὶ ἀρέσαντες, σωελθῶν ὁ λαός,  
 ἅμα τῷ πρεσβυτερίῳ, καὶ τοῖς παρῶσιν ἐπισκόποις, ἐν ἡμέρᾳ  
 κυριακῇ, σωδοκοῦμεν. Ὁ ὅς περὶ κείνου ἡ ῥοιπῶν ἐρωτάτω  
 πρεσβυτέρειον καὶ ἡ λαὸν, εἰ αὐτός ἐστιν, ὃν αὐτὸν εἰς ἀρχιεπίσκοπον  
 καὶ ἐπισκοπὴν, προσερωτάτω, εἰ μαρτυρεῖται ὑπὸ πάντων  
 ἀξιῶν ἡ καὶ τῇ μεγάλῃ ταύτης καὶ λαμπρῇ ἡγεμονίᾳ, εἰ τὰ κατὰ  
 ἡ εἰς θεὸν αὐτῷ εὐσέβειαν κατέσχευε, εἰ τὰ πρὸς ἀνθρώπους  
 δίκαια περὶ λαοῦ, εἰ τὰ κατὰ οἶκον αὐτῷ καλῶς ὠκυρόμεν, εἰ  
 τὰ κατὰ τὸν ἀνεπιλήπτως καὶ πάντων ἅμα — μαρτυρησάμενον  
 τοῦτον αὐτὸν ἡ, — ἐκ τείτε πάλιν πυνθίμεθα εἰ ἀξιὸς ἐστὶν  
 ἀληθῶς ἡ λειτουργίας — καὶ σωδοκῶμεν αὐτῷ ἐκ τείτε ἀξιῶν  
 ἡ, ἀπαίειμεθα οἱ πάντες σωθήμα. καὶ δόντες προθύμως,  
 &c.

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both by Clergy and People, before they could be ordain'd. Nevertheless, there are Examples, where the Peoples Concurrence in the Choice of their Ministers was not ask'd. Beside those, which were before mention'd, we find it plainly suppos'd in the *Apostolical* Canons, that *Bishops* were sometimes promoted without the Peoples Consent: For it is there decreed, "That if the People of any City should refuse to accept their *Bishop*, he shall remain *Bishop*; but the Clergy shall be excommunicated, for having instructed them no better in their Duty<sup>1</sup>." And in the Council of *Ancyra*, which was held Ten Years before the great Council of *Nice*, there is also mention made of *Bishops constituted over Dioceses, which would not receive them*<sup>m</sup>: Which manifestly implies, that they were ordain'd without the Consent of those Dioceses. In many of the fore-mention'd Instances, where the People are said to concur, it seems to have been done, more for the sake of their Testimony concerning the Behaviour of those, who were to be ordain'd, than that their Consent was thought necessary on any other Account. And it deserves to be observ'd, that *Alexander* the Emperor, who publicly propounded the Names of those, whom he intended to

<sup>1</sup> *Apost. Can. xxix.* Εἴ τις χειροτονῇ ἐπίσκοπον — μὴ δεχθῇ — ὅτι τὸ λαὸν μοχθηρίαν, αὐτὸς μὲν ἔσω ἐπίσκοπον, ὁ δὲ κληρὸς τὴν πόλιν ἀποειζέδω, ὅτι τοιοῦτος λαὸν ἀνυποτάκτους παιδαῖαι ἐκ ἐγένοντο.

<sup>m</sup> *Concil. Ancyran. Can. xviii.* Ἐπίσκοποι κατὰς αὐθύντας, καὶ μὴ δεχθέντες ὑπὸ παροικίας.



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set over Provinces, in imitation of the *Christian* Election of Priests, reserv'd the Nomination wholly to himself, allowing the People nothing farther, than the Liberty of alledging Crimes against them. And *Aaron* and other *Jewish* Priests, whose Consecrations before the Congregation are produc'd by some of the Fathers, as Examples for the *Christians* to follow in making *Bishops*, were not appointed to their Office by the People, but by God. So that one of the chief ends, for which the People were present at the Promotion of Church-Officers, was to attest the Piety and Good-behaviour of the Persons to be promoted. In places where the People had a Share in electing their *Bishops*, their Election was void, unless it was approv'd, not only by their own Clergy, but by the neighbouring *Bishops*. For when *Narcissus* Bishop of *Jerusalem*, withdrew himself from his Diocese, we are told, that the *Bishops* of the neighbouring Cities agreed to ordain *Dius* in his stead. Some time after this, *Narcissus* return'd from the Wilderness, where he had conceal'd himself, and was reinstated in his Bishoprick by the Consent of all Parties; but he becoming, thro' his great Age, wholly unfit to execute his Episcopal Office, the *Christians* of *Jerusalem* prevail'd upon *Alexander* Bishop of *Cappadocia* to undertake the Care of their Church, as the Coadjutor of *Narcissus*, during his Life, and afterwards to be their sole *Bishop*: But this was not done, till the *Bishops* of the neigh-

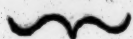
neighbouring Cities had first consented <sup>n</sup>. Sometimes the Churches of greater Cities elected for their *Bishops*, those, who were *Bishops* of lesser Cities before: yet such Persons were not allow'd to change their Dioceses, unless it was judg'd to be for the publick Benefit of the Church *λείπει πολλῶν ἐπισκόπων*, by the Judgment of many *Bishops*, as we find it decreed in the *Apostolical Canons* <sup>o</sup>. So that the neighbouring *Bishops* at this time had Authority to disannul the Elections made by the People and Clergy of any City, even when the *Bishop* Elect wanted not Ordination. But at other times, where mere *Presbyters* were elected, it is manifest, the *Bishops* had Power to make the Election void, because they could refuse to ordain them. The same may be said of Priests and Deacons, that how far soever the People had an Interest in choosing Persons to be admitted into those Orders, what they did was never of the least Force without the *Bishop's* Concurrence, because it was wholly in his Power to ordain them, or not. In the sixth Canon of the Council of *Nice*, cited in the last Chapter, it is order'd, " That *Bishops* " shall be elected by the Majority of Voices, " and if two or three dissent from the rest, " they shall be concluded by the Majority. " Who were the Electors here meant, is not express'd: but it seems not reasonable to think, they were the People of the vacant

<sup>n</sup> Eusebius Eccles. Hist. lib. vi. cap. 10. <sup>o</sup> Apost. Can. xi.

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Diocese, because there could never be the least Colour to pretend, that any two or three private Men should vacate the Election of a whole Church, which would have made Elections almost impossible; and therefore it is not likely any Canonical Provision should be made against it. So that we may reasonably conclude, these Electors were the *Bishops* of the Province, where the vacant Diocese lay: especially since it is decreed by this Canon, that the *Metropolitan* should have a negative Voice in the Appointment of all *Bishops* within his Province. And it is order'd by the fourth Canon of this Council, " That when  
 " any *Bishop* was to be ordain'd, all the *Bishops*  
 " of the Province, where the vacant Diocese  
 " lay, should come together to ordain him:  
 " and if some of them could not come, at  
 " least three should ordain him, and the rest  
 " signify by their Letters, that they approv'd  
 " the Person, and that all should be ratify'd  
 " by the *Metropolitan* <sup>p</sup>." Whence it is manifest, that the Consent of the *Metropolitan*, and the Majority of the Comprovincial *Bishops* was then requir'd to the Appointment of any *Bishop*, before he could be ordain'd. And in the following Ages, when the popular Ele-

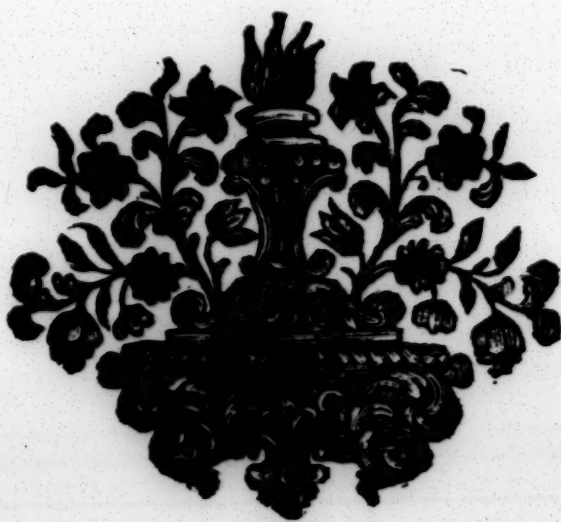
<sup>p</sup> Concil. Nicen. Can. iv. Ἐπίσκοπον προσήκει μάλιστα μὴ ὑπὸ πάντων ἢ ἐν τῇ ἐπαρχίᾳ καθίστασθαι· ἢ δὲ δυσχερές τὸ τοιοῦτο, ἢ διὰ τὴν κατεπέμψεσ' ἀνάγκην, ἢ διὰ μικρὸν ὄδον, καὶ ἀπαντῶν τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμφέρον γινώσκων ἢ ἀπάντων, καὶ σωλιδεμένων διὰ γεγραμμάτων, τότε ἢ χειροτονίαν ποιῶν. τὸ δὲ κύριον ἢ γινώσκων δίδωσθαι καθ' ἑκάστῃ ἐπαρχίᾳ τὴν Μητροπολίτην.



ctions of *Bishops* occasion'd Tumults, which sometimes ended not without open Acts of Violence, and even Bloodshed; to remedy this Inconvenience, in some places the Clergy, in others the Emperours nam'd *Bishops*. From all which together, we may conclude, That the Power of appointing *Bishops* and Church-Officers to exercise their Functions in particular *Districts*, is a thing of a mix'd Nature, and has never been wholly and constantly appropriated to any one sort of Men, whether Clergy, or Laity: but was lodg'd sometimes in one Hand, and sometimes in another, as the Times and other Circumstances would best bear.

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F I N I S.



47-2-66

